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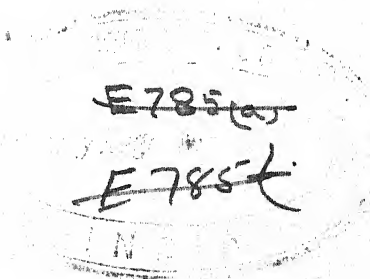
GRAMMATICAL NOTES ON THE
LANGUAGE OF THE TLINGIT INDIANS

BY

FRANZ BOAS

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Boas



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FOREWORD

This book is the result of two months' collaboration between Mr. Louis Shotridge of the University Museum and Dr. Franz Boas of Columbia University. Mr. Shotridge is a full-blood Chilkat Indian and was born at Kluckwan on the Chilkat River. He has been a member of the University Museum staff since 1912. In the winter of 1914, by special arrangement, he went to New York to study linguistics with Dr. Boas and during that time he supplied the material which, under Dr. Boas' critical treatment, has taken the form which is here presented.

G. B. GORDON
Director

July 14, 1917

PREFACE.

THE following notes on the Tlingit language were obtained from Mr. Louis Shotridge, who spent about six weeks in New York during the winter of 1914-15. I had only a limited amount of time to devote to work with him, and for this reason my notes are not exhaustive. The structure of the Tlingit language is such that it would require much labor and an ample amount of accurately recorded material for a complete presentation of the structure of the language.

The material obtained from Mr. Shotridge was supplemented by a study of the Tlingit texts published by Dr. John R. Swanton.¹ Some of the fundamental traits of the language have been described by Dr. Swanton in his sketch of the Tlingit grammar,² but the notes collected by me contain a sufficient number of new points to make the presentation of another, incomplete grammar worth while.

In the following pages, when quoting from Dr. Swanton's texts, I have adopted his spelling except in so far as I have used the equivalents of the recently adopted phonetic alphabet for rendering Indian languages wherever the equivalent could be determined with certainty.³ Examples taken from Dr. Swanton's texts are marked by an asterisk.

¹ Tlingit Myths and Texts (Bulletin 39 of the Bureau of American Ethnology). Washington, 1909.

² Tlingit, an Illustrative Sketch (Handbook of American Indian Languages, in Bulletin 40, Part 1, of the Bureau of American Ethnology). Washington, 1910.

³ Phonetic Transcription of Indian Languages. Report of Committee of American Anthropological Association. Smithsonian Miscellaneous Collections, Vol. 66, No. 6 (Publication 2415). Washington, 1916.

There is a considerable amount of uncertainty in regard to the quality of some of the vowels recorded by me, particularly in regard to the use of *a*, *e*, and *ε*, which is due to difference of pronunciation in rapid and slow speech. I discovered the significance of some of these differences in the course of my work, and had not the time to revise the whole material.

The text given at the end of the sketch was written by Mr. Shotridge, and the first part was rewritten by me from dictation by Mr. Shotridge.

I am indebted to Dr. G. B. Gordon for the opportunity that was given to me by the visit of Mr. Shotridge.

FRANZ BOAS.

COLUMBIA UNIVERSITY,
NEW YORK, OCTOBER, 1916.

PHONETICS (§§ 1-9).

SOUNDS AND SOUND-GROUPINGS (§§ 1-4).

§ 1. CONSONANTS.

	Stops.			Spirant.			Affricative.			Nasal.
	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	
Alveolars . .	<i>t'</i>	<i>d</i>	<i>t</i>	<i>s</i>	—	<i>š</i>	<i>ts</i>	<i>dʒ</i>	<i>tš</i>	<i>n</i>
				<i>c</i>	—	—	<i>tɕ</i>	<i>dʝ</i>	<i>tɕ</i>	—
Palatals . . .	<i>k'</i>	<i>g</i>	<i>k</i>	<i>x</i>	(<i>ɣ</i>)	<i>ç</i>	—	—	—	—
Labialized palatals . .	<i>k''</i>	<i>g''</i>	<i>k''</i>	<i>x''</i>	(<i>w</i>)	<i>ç''</i>	—	—	—	—
Velars . . .	<i>q'</i>	<i>g</i>	<i>q</i>	<i>ɣ</i>	—	<i>ç</i>	—	—	—	—
Labialized velars . . .	<i>q''</i>	<i>g''</i>	<i>q''</i>	<i>x''</i>	—	<i>ç''</i>	—	—	—	—
Laterals . . .				<i>l</i>	—	<i>l'</i>	<i>ɬ</i>	<i>ɮ</i>	<i>ɮ</i>	—
Breathing . .	<i>h</i>									
Semi-vowels	<i>ɣ, w</i>									

The most striking characteristics of this series are the absence of all labials, the lack of almost all voiced spirants, and the occurrence of very strong glottalized spirants. The surd stops are strongly aspirated.

If I understand Dr. Swanton correctly,¹ the sound *ɣ* occurs only in the southern dialects, but is replaced by *ɣ* among the younger generation. In 1886 I heard it distinctly and without any tendency to merge into *ɣ* when taking down notes from a Stikine Indian. In the northern pronunciation of Mr. Shotridge

¹ See p. 165.

it is replaced by y . In those cases in which from other sources the etymological value of y could be determined as y , I have so written it, because the behavior of the two sounds is quite different. In Mr. Shotridge's pronunciation there is, however, no difference whatever between y and y .

The spirant fortis are pronounced with high pressure, the glottis and nose being closed. The pressure is produced entirely with the tongue and the soft palate. The sounds are of short duration. The stopped fortis are produced in the same manner. Swanton writes throughout q in place of ḡ and ḥ , and ɫ [ɫ!] in place of ɫ . I am unable to tell whether or not there is an actual difference of this kind in the southern dialect.

The affricative fortis tʃ is very rare in terminal position.

Labial m of foreign words is throughout replaced by w : for instance,

tʃutsxan Tsimshian (*tʃem-cián*) 254.11
t'əwé mountain-sheep (Tinneh *t'əme*)
wàtsix caribou (Tinneh *màtsi'*)¹

Initial vowels open with a glottal closure. For this reason all terminal consonants may be followed by a glottal stop,—a condition which must not be confounded with the fortis, in which the glottal closure accompanies the articulation of the vowel, and in which the sound is formed with high air-pressure and greater muscular tension.

§ 2. VOWELS.

The following vowels occur:—

a	e	i	u
α	ε	ι	υ

¹ Both Tinneh words, according to Mr. Shotridge.

The quantitative value of vowels varies considerably. Unaccented syllables tend to have open vowels, which is due to the lack of intensity of movement. When *u* and *v* are in contact with velars, they are apt to assume a less rounded character, and verge on *o*, rarely on *ɔ*. In rapid speech the combination *wa* and *a* following a labialized *k* approach the sound *ɔ*.

§ 3. PITCH.

Vowels have well-marked pitch. They are high, low, or indifferent. The actual difference between high and low pitch is not very great, the ratio of vibrations being about 14 : 15, as shown on Plate I, which illustrates also the differences in quantity. Low pitch is indicated by the grave accent; high pitch, by the acute accent. Examples of words that differ in pitch only, are the following:—

<i>tà</i> king-salmon	<i>tá</i> board
<i>xàt'</i> root	<i>xát'</i> salmon
<i>t'il</i> scar	<i>t'íl</i> shoe

Many suffixes are of indifferent pitch. If these are added to a stem with high pitch, they have the low pitch; if they are added to a stem with low pitch, they take the high pitch.

<i>dùlàyì</i> his king-salmon	<i>dùláyì</i> his board
<i>dùxàdl</i> his root	<i>dùxádì</i> his salmon
<i>dùt'ìlì</i> his scar	<i>dùt'ílì</i> his shoe
<i>núgùn</i> having been sick	
(<i><núk^u-yn</i>)	
<i>xàcín</i> having cut (<i><xàc-yn</i>)	

The high pitch is always accompanied by greater stress; but, according to Mr. Shotridge's feeling, the pitch is essential, the stress accidental; for when words were intentionally mis-

pronounced, with stress accent on a low-pitch vowel, he interpreted them regularly according to the pitch values of the vowels.

In Swanton's texts the stress accent stands often on the high-pitch vowels.

**it'di* 262.6 = 'it'idè to the place

**ling't* 351.4 = lingit' Tlingit

**duyē'kq'!* 340.2 = dùyé'k'xì his spirits

Pitch is used with great frequency to distinguish between tenses of certain verbs.

<i>xác</i> past	<i>xác</i> future	to cut
<i>q'in</i> "	<i>q'in</i> "	to fly
<i>bán</i> "	<i>bán</i> "	to stand

The pitch of stems is not absolutely stable. When certain stems enter into compounds, they lose their high pitch and take low pitch.

cá head
gáts leg
xùts nùwú bear's fort
'ák' little lake

càgùgé big-headed
gàtsk'vlayát long-legged
xùtsnùwú Bear Fort (a place name)
'àk''qwan Little-Lake-Tribe

§ 4. POSITION OF SOUNDS AND SOUND-CLUSTERS.

All sounds may occur in initial position. Sonants do not occur in terminal position, with the possible exception of *y*. This cannot be decided from the available material on account of the acoustic identity of *y* and *ɣ*. The semi-vowels *y* and *w* do occur in terminal position. The fortis *l*, *q*, and *q''* have also not been observed with certainty in terminal position. In all cases where these occur in Swanton's material, and which I tested, Mr. Shotridge pronounces *l*, *ɣ*, *ɣ''*, *ɣ*, or *ɣ''*, as the case may be.

Clusters of consonants are exceedingly rare in initial position. I found only *tcxánk* GRANDCHILD.

They are rare in terminal position in stems. Among the verbal stems given in § 49, I found only the following ending in consonantic clusters:—

<i>cuvq</i> to laugh	<i>k'iks</i> to shake
<i>nalx</i> wealthy	<i>xixtc</i> to be suspended

Among the monosyllabic nominal stems given in § 48, I found the following ending in consonantic clusters:—

<i>šaxl</i> devil's-club (<i>Fatsia horrida</i>)	<i>ts'utšk"</i> bird
<i>'ixl</i> shaman	<i>tsálk'</i> gopher
<i>sáqs</i> a species of tree used for making bows	<i>ts'isšk"</i> moose
<i>gántc</i> leaf-tobacco 329.5;	<i>ts'usšk"</i> owl
342.1	<i>kínk</i> stale salmon-head 278.3
<i>yáx"lč</i> sea-otter	<i>t'inx</i> <i>Arctostophylus uva ursi</i>
<i>xixlč</i> frog	<i>šécx"</i> bluejay, blue
<i>zatk'</i> ground	<i>*kwalx</i> green fern-roots 358.7, 9
<i>núsk"</i> wolverene	<i>cátx</i> elder sister
	<i>t'áql</i> hammer

I have omitted terms of relationship terminating in *-k*, because these are diminutives. It will be noticed that among these 18 words, 13 are names of animals or plants, many of which may be loan-words. This is particularly probable for the words ending in *-k* and *-k"*, which resemble in form Tsimshian words.

When a consonantic suffix is attached to a stem, terminal sound-clusters originate. This happens, for instance, with the endings *-k*, *-t*, *-tc*, and others.

Consonantic clusters originating by composition in the middle of the word are also unrestricted. Since, however, no stem or affix ends in a sonant, a sonant never occurs as first element in a consonantic cluster.

PHONETIC PROCESSES (§§ 5-9).

§ 5. INTRODUCTORY.

There are no phonetic processes that occur consistently whenever sounds appear in definite combinations. It seems that all of them are confined to cases of contact between stem and certain grammatical endings or between affixes.

§ 6. VOICING OF SURD CONSONANTS.

Aspirate surd stops and affricative surds become sonants before vocalic suffixes.¹ In all cases in which they are followed by a vowel preceded by glottal closure, they remain unchanged.

<i>xàt'</i> root	<i>dùxàdi</i> his root
<i>'at'</i> to go (pl.)	<i>àdin</i> having gone
<i>yék'</i> spirit	<i>dùyégi</i> his spirit
<i>yàk^u</i> canoe	<i>dùyàgú</i> his canoe
<i>'ùk^u</i> to boil	<i>wùl'ùgún</i> it has boiled
<i>wàq'</i> eye	<i>dùwàgi</i> his eye
<i>k'èL'</i> dog	<i>dùk'èLi</i> his dog
<i>xwáL</i> tired	<i>xwèLin</i> he was tired
<i>xIL</i> to fish with rake	<i>xILà</i> herring-rake
<i>yáq'</i> to pull	<i>k'ayága</i> stern-sheets (=puller)

The noun *'it'* PLACE apparently forms an exception: the *t* does not change before suffixes.

xàn 'it' fireplace

NOTE.—In Swanton's texts, *awe* and *ayu* are written as though they were suffixes, the *a* not being preceded by a glottal closure. Mr. Shotridge pronounced them with glottal closure, so that they did not affect the preceding consonants. His treatment of these elements may be seen from the text § 53.

¹ Swanton, p. 165.

In stems, aspirate surds and affricative surds followed by vowels are of common occurrence: for instance,

<i>t'ù</i> mind	<i>tcbɣ^u</i> to rub body
<i>q'á</i> man	<i>tsìn</i> strong
<i>k'ú</i> to know	<i>ɬáq'</i> to overcome

A few examples of surds before a glottalized vowel are,—

<i>dùit'</i> 'axatgin when I looked at him
<i>ɬàcigúk'</i> 'at'ínt' I know how to shoot

Initial *h*, *y*, and *w* do not produce the voicing of preceding surds.

<i>wùtc' bás ɬaguxdaáɬ</i> they heard each other
<i>ɬát' yáwluux</i> I was blown away
<i>ɬ'él ɬát' wɔgwát</i> he did not strike me
<i>dis wáq' yík' yádi</i> man in moon (=moon eye inner child)

Surd continuants do not change, since the series of voiced spirants, except *y*, is missing. I have not found any cases of changes from *x* to *y*.

Fortes also remain unchanged before suffixes.

NOTE.—In the first person of several modes, *q* and *k* occur in place of *g* and *g* of other persons (see p. 58).

§ 7. DROPPING OF CONSONANTS.

The consonant *y*, when following another consonant, is dropped.

<i>gás</i> post	<i>dùgási</i> his post
<i>'àn</i> town	<i>yíic 'aní</i> your father's town
<i>yùw</i> stomach	<i>t'àn yùwú</i> sea-lion stomach (see also § 8 for change from <i>i</i> to <i>u</i>)
<i>xwáL</i> tired	<i>xwèlin</i> having been tired

NOTE.—The stem *xix* TO RUN, when preceded by the classifier *c*, becomes *cix*.

yàwɔcixi when she had run 254.3 (<*yà-wɔ-c-xix-yi*)

§ 8. VOCALIC HARMONY.¹(a) Effect of *u* and of labialized *k*-sounds.

The vowel *u*, the semi-vowel *w*, and all labialized palatal and velar *k*-sounds, bring about the labialization of many *k*-sounds immediately following them. In this case *y* becomes *w*. This rule applies only to certain suffixes and prefixes. It does not imply that *k*-sounds of the stem, when following a *u*, *w*, or a labialized *k*-sound, are assimilated, as is illustrated by the following examples:—

<i>dùytík</i> her little son	* <i>acwugéx</i> he threw him 270.8
<i>qukít</i> to pick berries	<i>cùk'á</i> ahead of me (<i>cu</i> + <i>k'á</i>)
<i>k'uxidá</i> brush, pencil (<i>xit'</i>	<i>wuxix</i> it fell
to draw)	<i>ǵágugé</i> big-mouthed
' <i>acwuxlct'</i> he whipped him	
290.6	

The only exception that I have found is a change of *yat'* LONG to *wat'* after *u*.

'*ak'wátì* its length (<*a-k'u-yát-i*)

Labialized *k*-sounds may also follow other vowels.

yàk'' canoe

yàk' mussel

The principal elements affected by the assimilation here referred to are *k*-suffixes, the pronoun of the first person, the suffixes *-yi* (§ 38, p. 87) and *-yin* (§ 36, p. 84), and the prefix *ya*, the last-named only after *u*.

lìl inúgúq'' do not be sick! (*lìl i-nuk''-iq*),
gùx''x'' slaves (*gùx''-ǵ*)
yááwǵ'' a little strap (*yááw-ǵ*)

¹ Swanton, p. 165.

In pronominal combinations (§§ 25, 26) in which a *k*-sound follows a *u*, weak labializations are found. In slow pronunciation these tend to disappear.

k'vq''alásin I shall hide it
gùx''lísín I hid it for myself

The *ʃ* of the incorporated noun *ʃa* MOUTH is also labialized when following a *u*.

yùʃ''axat'ánk' I am talking (*yù-ʃa-ʃa-t'án-k'*)

By far the most numerous cases are assimilations of the suffixes *-yi* (§ 38) and *-yin* (§ 36, p. 84). When following a *u*, these suffixes become by assimilation *-wu* and *-wun*; when they follow a *w* or a labialized *k*-sound, the *y* drops out, and the endings are *-u* and *-un* (see § 7).

dùnùwù his fort (<*du-nù-yi*)
dùlwù his nose (not of his own body) (<*du-lu-yi*)

dùlùgù his king-salmon (<*du-luk''-yi*)
dùyàgù his canoe (<*du-yàk''-yi*)
hùlágù house-timber (<*hù-láq''-yi*)
'àyaáwù its handle (<*'à-yà-áw-yi*)
'ùxùn having blown (<*'ùx''-yin*)
cùwgun having laughed (<*cùwq''-yin*)

The same assimilation occurs if a labialized *k*, the labialization of which may be original or due to assimilation, is followed by one of the suffixes *-yi* or *-yin*.

dùíc gùx''x''ù his father's slaves (*du-íc gùx''-x''-yi*)

The *y* of the suffix *-ya* (§ 39, p. 92) is not assimilated by preceding *u*.

The verbal prefix *ya-* (§§ 13, 16) becomes *-wa* after *u*.

xàt' 'uwadjáq' he killed me (*xàt' 'u-ya-djáq'*)

(b) Labialization after *a*.¹

In a limited number of cases *a* has the effect of labializing the following *k*-sound. We find—

qáwu its man (*qá-yi*) *nàwún* having died (*nà-yin*)

Nouns ending in *a* labialize the diminutive ending *-k̥*.

ʼákʼʼ a small pond (*ʼá-k̥*) *tàkʼʼ* a small spring-salmon (*tà-k̥*)

ʼàkʼʼ a small thing (*ʼà-k̥*)

This happens also in words that introduce an *a* before the diminutive *-k̥*.

bì'nákʼʼ a little water (*bìn-k̥*) *ʼèxákʼʼ* a little grease (*ʼèx-k̥*)

When the suffix *-yi* follows the labialized diminutive, it undergoes the regular change to *-u*.

dùákʼʼu his little pond (*du-á-k̥ʼʼ-yi*)

Quite exceptional seems—

dùt'ànú its navel (*du-t'àn-yi*)

§ 9. CHANGE OF *a* BEFORE CERTAIN AFFIXES.

Stems ending in *a* change their stem-vowel before a number of suffixes. These are particularly *-tc* EVERY TIME (see § 36, p. 82), and *-x* (see § 36, p. 83).

q'a to say

ya to happen

t'à to sleep

t'à to boil

**dosqétc* they always said 255.1

dàk' k'àdàyétc it has happened often

**Lēl wutē'x* he did not sleep

t'éx boiled food

Also

sa to breathe

dísékʼʼ he is breathing

¹ Swanton, p. 166.

This change occurs very frequently with the incorporated noun *ʔa* MOUTH. I am not able to determine the rules under which this change occurs.

ʔàdɛ ʔàkʷgàtʼán he will talk to me
ʼàtʼ ʔèwàtʼán he spoke to it

It seems that the contraction with the classifier *yà-* brings about the change.

Similar changes occur in the verbal prefix *yà*, *yè* DOWN (see § 31, p. 73).

yèkʷqʷàsàín I shall carry it down
yàqʷàsàín after I had carried it down

MORPHOLOGY (§§ 10-47).

§ 10. INTRODUCTORY.

The denominating, predicative, connective, and formative elements of which the Tlingit sentence is built up are almost throughout monosyllabic. A small number of nouns and verbs occur that have more than one syllable, and that defy further analysis. From the simple nominal elements new concepts are formed by composition, and certain nouns which designate parts of the body or locative ideas enter as qualifying elements into the verbal complex. No compound verbal ideas occur that originate through composition of verbal stems.

The significance of the stem is modified by internal changes, which affect pitch and quality of the stem-vowel, but which in some cases extend farther, certain consonants being either added or omitted.

The stems, modified in the manner before indicated, with or without suffixes, form the elements of the sentence.

The stems are preceded by prefixes which, in the modern form of Tlingit, are of a highly formal character, but which bear clear evidence of having served the purpose of classifying objects according to form. They undergo modifications according to the modal form of the verb and according to the definiteness or indefiniteness of action in regard to object and time; one group of modifications serving to designate specific objects, while another one designates generalized action or indefinite objects (as I WASH IT and I AM WASHING). Another group of

modifications expresses definite time, and the correlated group indefinite time.

These are preceded by the pronominal subject, which is closely associated with temporal and modal elements. Before these stands the pronominal object. A number of elements, largely of nominal origin, may be introduced at the very beginning of the verbal complex. A very few elements, designating general locative ideas or parts of the body, are incorporated and stand with the pronominal object or in its place.

Certain modal forms are expressed by suffixes which follow the whole verbal complex.

In the pronominal forms, singular and plural are distinguished. Exclusive and inclusive first person plural are not differentiated. In connected discourse in which several third persons appear, these are distinguished with great care. Subjective, objective, and possessive pronouns are expressed by separate forms, the last-named two classes being closely related.

The syntactic function of the noun is expressed by means of a few nominal suffixes, which indicate its relation to the verb. A considerable number of locative nouns which appear in apposition to the more specific nouns carry these suffixes, so that in many cases the noun has no modifying elements.

The syntactic relation between nouns is expressed by juxtaposition, changes of pitch, and by means of a possessive suffix.

The verbal complex is built up on the basis of the verbal stem, with its modifying affixes, the stem undergoing inner phonetic modifications referred to before.

Both nominal and verbal stems may be developed by means of suffixes, which qualify the fundamental idea in regard to concepts of size, number, and time. The specific ideas that are thus expressed are diminutive, augmentative, number,

certain types of repetition, past time, and related concepts. According to the character of these ideas, some of the suffixes are adnominal, others adverbial, still others both adnominal and adverbial.

A number of nominal ideas—such as instrument, nomen actoris, and abstract nouns—are developed from verbal stems by means of suffixes. One of these, besides forming a variety of nominal concepts derived from the verb, expresses the possessive relation of nouns.

The modality of the sentence is expressed by a large number of adverbs. Its relation to other parts of the discourse is determined by conjunctions.

Subordination of clauses is throughout effected by nominalization of phrases, which are then given their syntactic function by means of the syntactic nominal suffixes referred to before.

The processes used for grammatical purposes are juxtaposition, prefixing, suffixing. Position of the word-clusters and particles is comparatively free. Internal changes of the stem are confined to vocalic changes and the addition or loss of certain consonants. There is no reduplication.

THE VERB (§§ 11-34).

§ 11. STRUCTURE.

The verbal forms are built up of a number of elements that enter into very intimate phonetic relation. These are in order—

- | | |
|-------------------------|------------------|
| (1) Locative prefixes. | (5) Classifiers. |
| (2) Object. | (6) Verbal stem. |
| (3) Modal prefixes. | (7) Suffixes. |
| (4) Pronominal subject. | |

1. LOCATIVE PREFIXES.—A number of locative elements occupy first position in the verbal complex. These express ideas like UP, DOWN, ALONG, etc. While their fundamental significance seems well established, they are used in many cases as purely formal elements. They are related to locative nouns.

2. OBJECT.—Next in order follow the pronominal object and, in some cases, one of a small group of incorporated nouns, most of which designate parts of the body. Although in most cases the meaning of these nouns is clear, there are also a number of cases in which they have assumed almost formal values.

3. MODAL PREFIXES.—The elements of this series indicate primarily temporal and semi-temporal relations. Their use, however, is rather irregular. They express completion, progression, future, and temporal subordination. The use of these elements is not entirely free. Certain ones are used with certain tenses and with certain locative prefixes of the first group. In negative sentences these appear modified.

4. PRONOMINAL SUBJECT.—On account of frequent contractions, the order of this group and the preceding one is not quite fixed, but the simpler forms suggest that the modal (temporal) prefix precedes the pronominal subject.

5. CLASSIFIERS.—Immediately preceding the verbal stem are found a number of elements whose original function seems to have been to indicate the form of the subject or object of the verb. According to mode and other incidents, their forms show certain variations. In most cases the use of these elements is purely formal.

6. VERBAL STEM.—Almost all verbal stems are monosyllabic. They undergo internal changes according to tense and mode; and, according to the character of these changes, several types of verbs may be distinguished.

7. SUFFIXES.—Most of these modify the verbal stem. There are, however, a few that have syntactic values.

Examples of composition of this type are the following:

Locative.	Object.	Incorporated Noun.	Modal Prefix.	Subject.	Classifier.	Stem.	Suffix.	
—	ɣat'	—	—	—	yà	núk ^u	—	I am sick
—	ɣat'	—	wù	—	sì	núk ^u	—	it made me sick
yà	—	—	gà	ɣà	—	djaq'	—	when I begin to kill
—	—	t'u	—	ɣà	—	núk ^u	—	I am feeling it
yàk'a	—	—	nà	ɣ	cà	ɣil'	—	it begins to be polished on its surface
yà	ɣat	yà	nà	—	l	sik'	—	it is detaining me (ya = face)
k'è	—	ɣà	w	—	dì	t'à'n	—	he spoke (= he moved mouth up)
—	—	—	—	dù	—	q'etc	nuc	they always threw them off
—	—	—	'ù	—	dà	xwel	tc	he is tired every time

§ 12. INNER CHANGES OF VERBAL STEM.

Three fundamental forms may be distinguished in the verb, which we will designate as inchoative, past, and future. The same forms occur in other modes, but their use is most regular in the three tenses just named.

Accordingly we may distinguish between—

- (1) Verbs of one form.
- (2) Verbs of two forms of the type: open high pitch for inchoative; close high pitch for future and past.
- (3) Verbs of three forms of the type: open high pitch for inchoative; close low pitch for past; close high pitch for future.

- (4) Verbs of two forms of the type: open high pitch+*n* for inchoative; (close) high pitch for past and future.
- (5) Verbs of three forms of the type: open high pitch+*n* for inchoative; close low pitch for past; close high pitch for future.
- (6) Verbs of four forms of type (3), which lose their terminal consonant and have open vowel of high pitch in the imperative.
- (7) Verbs of three forms of type (3), but with change of vowel for inchoative (*én, ù, ú*).

In the following list of types¹ I indicate open vowel by (a); closed vowel, by (a).

Type 1. Verbs of One Form.

'i to cook	śúw to chop
'úx to blow	gèq' to be stingy
wúš to ask	lèx to dance
núk ^u to be sick	

Type 2. Verbs of Two Forms: (á) Inchoative; (á) Past and Future.

yát', yát' long	náq', náq' to stand
yúk ^u , yúk ^u to shake	gán, gán to burn
téx, téx(?) to pound	gú, gú happy
t'úté, t'úté to rub paint on	k'it', k'it' to pick berries
tc'úk ^u , tc'úk ^u to soften skin	kén, kén to jump
by rubbing	gil, gil to grind
ná, ná to drink	xáx ^u , xéx ^u to sleep (pl.)
tc'úx ^u , tc'úx ^u to rub body	

¹ I discovered these internal changes after having collected a considerable number of verbal forms, and time did not suffice to check all forms. It is therefore quite possible that some of the verbs may have been erroneously classified.

Type 3. Verbs of Three Forms: (á) Inchoative; (à) Past;
(á) Future.

This is by far the most common type.

'áx, 'àx, 'áx(?) to carry blanket	cúwq', cùwq', cúwq' to laugh
'áx, 'àx, 'áx to hear	djàq', djàq', djáq' to kill (singular object)
'ùn, 'ùn, 'ùn(?) to shoot	né, nè, né to work
yítc, yítc, yítc to fly	nèx, nèx, nèx to save
hán, hàn, hán to stand	nik', nik', ník' to tell
hác, hác, hác to drift	gùq', gùq', gúq' to throw a spear
hùn, hùn, hùn to sell	gwál, gwál, gwál to strike
t'án, t'án, t'án to carry rod	xác, xác, xác to cut
t'í, t'í, t'í to be	xátc, xácc, xácc to give up
t'in, t'in, t'in to see	xíl, xíl, xíl to sweep
sín, sín, sín to hide	xwél, xwél, xwél tired
ts'ex, ts'ex, ts'ex to kick	q'in, q'in, q'in to fly
ts'is, ts'is, ts'is to dive	q'ùx", q'ùx", q'ùx" to travel by canoe
ts'in, ts'in, ts'in strong, alive	gáx, gáx, gáx to cry
cì, cì, cì(?) to sing	xítc, xítc, xítc to throw (a blanket, etc.)
(cìx, cìx, cìx) to run (same as xix)	

Type 4. Verbs of Two Forms: (án) Inchoative; (á) Past
and Future.

In this group and the following, I heard usually the pair é—á instead of á—á. The past ú has for its inchoative vén. These might be strictly considered as forming another group.

'én, 'á to grow	k'én, k'á lazy
yén, yá to appear	kvén, kù(?) to know
tén, tá(?) hot	xín, xí to camp
cín, cí to search	kén, ká to be small
gén, gé large	a-xén, a-xá(?) to paddle

Type 5. Verbs of Three Forms: (án) Inchoative; (à) Past;
(á) Future.

'én, 'ù, 'ú to dwell	t'in, t'í, t'í to carry a bag
yán, yà, yá to pack	nán, nà, ná to die
bén, bà, bá to move	q'én, q'à, q'á to say
t'én, t'à, t'á to sleep (sing.)	xén, xà, xá(?) to eat

Type 6. Verbs of Four Forms: (*á*) Inchoative; (*à*) Past;
(*á*) Future; and (*á*) with Loss of Final Consonant.

Imperative.

'*át*', '*àt*', '*át*', '*á* to go (pl.)

gút', *gùt*', *gút*', *gù* to go (sing.)

núk"', *nùk*"', *núk*"', *nù* to feel, to learn

Type 7. Verbs of Three Forms: (*én*) Inchoative; (*ù*) Past;
(*ú*) Future.

'*én*', '*ù*', '*ú* to dwell, to be, to have

bén, *bù*, *hú*, to swim, to wade

§ 13: CLASSIFIERS.¹

There are four sets of verbal classifiers, which appear in varying form.

	Voiceless Continuant <i>ɬ</i> -form.	Voiceless Continuant <i>ɑ</i> -form.	Voiced Affricative <i>ɬ</i> -form.	Consonantic form.
1	<i>ɣà</i>	—	<i>dì</i>	<i>dà</i>
2	<i>lì</i>	<i>lɑ</i>	<i>ɬlì</i>	<i>l'</i>
3	<i>sì</i>	<i>sɑ</i>	<i>dʒì</i>	<i>s'</i>
4	<i>cì</i>	<i>cɑ</i>	<i>dʒì</i>	<i>c'</i>

It will be seen that the phonetic changes of the last three of these elements are quite regular. They are based on the three consonantic forms *l*, *s*, *c*, which appear with two distinct vowels, *ɬ* and *ɑ*, and in an affricative form that may have originated by composition with an independent *d*. The first form is abnormal, but has been so arranged here that each

¹ Swanton, §15, 3 (p. 175); § 17, 1 (p. 178) in part; § 18, 1 (p. 181); § 18, 3-7 (pp. 182-184).

column contains morphological values of the same class. The anomalies of the first form may be due to the fact that there is no affricative corresponding to *dy*. If the consonantic forms were derived from the voiceless continuants, *x* might be expected in place of *da*. It is therefore more probable that this series originates from the voiced affricatives. Then *x* could not be expected.

It is fairly clear that the primary function of these elements is a classificatory one. A number of instances show that either alone or with other prefixes they express form.

yàdàl a canoe, stone, plank, is heavy
lídàl a rope, rod, bag, person, is heavy
k'àyàdàl a ball is heavy
djik'àyàdàl a hoop is heavy

yawúš a board, stone, is hard
lúwúš a cylindrical object is hard
k'ayawúš a ball, egg, small ring, is hard
djik'ayawúš a hoop is hard

yayál a canoe, board, is long
lyál a flexible, cylindrical object is long

yagé a solid object is large
lúgé a person, bundle, pillow, bag, is large (tall)
waq' k'ayagé a loop is large (*waq'* = eye)

In some transitive verbs *si* expresses length of the object.

(<i>ya</i>) <i>u</i> to buy something	<i>su</i> to buy (a gun, staff)
(<i>ya</i>) <i>hun</i> to sell something	<i>sihun</i> to sell (a long thing)
(<i>ya</i>) <i>ux</i> to blow something	<i>sux</i> to blow up a tube
(<i>ya</i>) <i>lèx</i> to pound	<i>silex</i> to pound (wire, seaweed, long things)
(<i>ya</i>) <i>guq'</i> to thrust	<i>siguq'</i> to thrust a pole
(<i>ya</i>) <i>gix</i> to throw a stone	<i>sugix</i> to throw a bag

The forms in *lu* in transitive verbs designate sometimes lack of an object.

<i>sux</i> to blow up a tube	<i>lux</i> to blow into the air
(<i>ya</i>) <i>t'ul</i> to drill (wood)	<i>lut'ul</i> to drill with a drill
(<i>ya</i>) <i>un</i> to shoot something	<i>luun</i> to be shooting
(<i>ya</i>) <i>yex</i> to whittle	<i>lyex</i> to construct (also with object)
(<i>ya</i>) <i>lex</i> to pound something	<i>lilex</i> to knock a piece off

In some cases *lu* designates long objects also in transitive verbs.

(<i>ya</i>) <i>us</i> to wash	<i>lus</i> to wash (a rope, ribbon)
---------------------------------	-------------------------------------

In many cases *si* and *lu* are used to express transitive or causative ideas.

<i>gut'</i> to go (sing.)	<i>sigut'</i> to cause to go, to carry on shoulder
	<i>k'aligut'</i> to let down
' <i>at</i> ' to go (pl.)	<i>sat'</i> to cause to go, to carry on shoulder (plural object)
	<i>k'alhat</i> to let down (plural object)
(<i>ya</i>) <i>nex</i> to be saved	<i>sinex</i> to save
<i>yage</i> large	<i>lige</i> to make large
<i>yas</i> to name	<i>lusa</i> to cause to have a name

No general meaning can be given for *ci*.

So far as the available material goes to show, the classifier *si* never occurs with verbal stems beginning with sibilants (*s*, *š*, *ts*, *tš*, *dʒ*, *tc*, *tč*, *dj*). In all these cases *lu* takes its place.

The idiomatic use of these elements is quite irregular, and in the consciousness of the Tlingit they form a unit with the verb. Therefore their usage must be treated lexicographically. The available material is sufficient only to show which classifiers are used with each stem. It cannot be positively asserted which classifiers do not occur with certain stems,

although for many verbs the material seems sufficient to show that only one or the other occurs. It seems that there are verbs which appear with all the classifiers. Others occur with three, two, or one only. The *ya*-series is by far the most numerous; the others occur in the order *li*, *si*, *ci*.

In some cases the meaning of the verb changes materially with different classifiers.

<i>yàts'in</i> he is alive	<i>lits'in</i> he is strong	—
<i>yàl'èx</i> to wring	<i>lil'èx</i> to twist	<i>sul'èx</i> to make crooked
<i>yàt'in</i> to be able to see	<i>lit'in</i> to observe	<i>st'in</i> to see
<i>yàxàs</i> to sew with roots	<i>lixàs</i> to make a decoction strong by long boiling	—
<i>(k'à)yàgán</i> to burn (intrans.)	<i>(k'à)ligán</i> to light a fire	<i>(k'à)sigán</i> to burn something
<i>yàáx</i> to hear	<i>liáx</i> to sound (a whistle, etc.; trans.)	<i>siáx</i> to listen
<i>yàk'ú</i> to take into mouth	<i>lik'ú</i> to inform (?)	<i>sik'ú</i> to know

Verbs which occur with four classifiers are¹—

<i>t'an</i> (to move a long thing)	<i>gut'</i> (to walk, sing. [probably also 'at' pl.])
<i>t'in</i> (to see)	<i>k'u</i> (to have inside of body ?)
<i>nuk'</i> (to feel)	<i>xix</i> (motion)

Verbs which occur with *ya*, *li*, and *si* are—

<i>'at'</i> to go (pl.)	<i>lèx</i> to pound
<i>'ax</i> to carry textiles	<i>na</i> to send
<i>'ax</i> to hear	<i>gan</i> to burn
<i>'ix</i> to shout	<i>gat'</i> to fall, to leave
<i>ya</i> to hang	<i>xat'</i> to stay
<i>ba</i> to transport	<i>xa</i> to eat
<i>bun</i> to sell	<i>xut'</i> to throw

¹ The meanings of these stems vary very much. For this reason I have given in parentheses what seems a generalized significance.

With *ya*, *si*, *ci*, I find *t'i* TO BE.

It will be understood that many of the other verbs may have three forms, but that these have not been found in the available material.

I do not give lists of verbs which occur in two forms only, because there are very many of these, and because it seems probable that most intransitive verbs may be made transitive by *si* or *li*.

The following verbs appear with one classifier only, and are probably restricted to its use:

With *ci*:

tiš courageous
kan to hate
kan to jump
ge(?) to refuse
gei' dark
geq' stingy

q'ak' to alight
q'en to think
qelk' hard
xit' to paint
xin to fall (?), to fly
xił' to polish

With *di*:

xwaL tired

I am not sure of others which in our material happen to occur only with *di*.

For the reasons given before I do not give a list of those verbs that occur with *li*, *si*, and *ya* alone.

§ 14. DEFINITE AND INDEFINITE FORMS OF CLASSIFIERS.

The voiceless continuant *ɬ*-forms and the voiceless continuant *α*-forms of the classifiers designate a definite object; while the voiced and consonantic forms designate indefinite objects, in many cases also plural objects.

1. In transitive verbs the voiced and consonantic forms designate lack of a definite object.

<i>k'èx'sigùq'</i> I thrust it up	<i>k'exdzigùq'</i> I thrust upward
<i>xùsilex</i> I pounded it	<i>xùdzigùq'</i> I was pounding
<i>xwàlât</i> I slapped it	<i>xùdùât</i> I swam
<i>xàlaxil'</i> I scraped it	<i>xùlixil'</i> I was scraping
<i>xùlixwén</i> I lifted it (loose objects in spoon, shovel)	<i>xùlixwén</i> I was lifting
<i>*yeaya'osiqá</i> he requested this of him 260.2	<i>*yē'ayenasqá'</i> when he made this request 263.6
<i>*naxác</i> cut it! 316.4	<i>*ca daxáci</i> the cutting women 306.2

2. In transitive verbs with the indefinite subject *du*, voiced or consonantic forms are used; excepting, however, the *ya*-series, in which *ya* is retained.

<i>*acdji'n awu'hcāt</i> he took her hand 256.11	<i>*duzák wudužicā't</i> some one en- slaved his sister 340.8
<i>*aohiyáx</i> he built a house 263.10	<i>*dužiyéx</i> some one built it 336.3
<i>*keacaka'olitaq</i> she pushed it over 285.6	<i>*keayaka'odulitaq</i> some one pushed it over 345.14
<i>*awusikū'</i> he knew it 255.7	<i>*wudu'džiku</i> it became known 291.12; 294.9
<i>k'icixil'</i> I draw it	<i>*kandū'džixil'</i> it was painted 318.6
<i>*ā'wacāt</i> he took it 274.8; 306.7	<i>*wuduwaca't</i> some one took him 318.1
<i>*ye yasa'k"</i> they name it thus 310.7	<i>*ye duwasā'k"</i> thus he was named 297.1; 299.2
<i>*bas ā'wau</i> they had it 255.2	<i>*ye duwau'</i> some one had it 318.2

3. In reflexive and reciprocal forms the voiced and consonantic series are used. These include not only forms with the reciprocal prefix *c*, but also forms in which the reflexive idea is expressed in other ways.

<i>'ac'ūwādžáq'</i> he killed him	<i>cxùdidžáq'</i> I killed myself
<i>*agā'x</i> she cried about it 323.3	<i>*ctā'di dagā'xaya xāti'</i> I cry about myself 412.4
	<i>*ctātqō'daci</i> they put on them- selves 336.10

' <i>awli:stn</i> he hid it	' <i>agawli:stn</i> he hid it for himself
<i>xvli:yex</i> I make it	* <i>cwuli:yex</i> he made himself (=pretended to be) 330.7
* <i>acwusi'nex</i> he saved him 363.1	* <i>cwutudzi:ne'x</i> we saved our- selves 349.11
<i>t'usai</i> we cook it	' <i>atgawdzi</i> he cooks something for himself
* <i>aca'kanadjat</i> he took them there 258.13	* <i>wucka'odidjel</i> they took one another 412.6
<i>has'axa</i> they paddle	<i>wiclin</i> 'awiduxa we paddled to- gether
* <i>a'oliat</i> he took it 268.10	* <i>witc wuliat</i> they are carried along together 394.9
* <i>has aosit'en</i> they saw it 322.9	<i>witc has wdzit'in</i> they can see each other

4. In distributive plurals the voiced and consonantic forms are used.

<i>duux</i> <i>yayát</i> his tooth is long	* <i>duu'x yekdiyát</i> } his teeth were
<i>yagé</i> it is large	<i>duux diyátx</i> } long 263.1
<i>dudjin</i> <i>igé</i> his hand is large	<i>digéx</i> they are large
	<i>dudjin</i> <i>igéx</i> his hands are large

§ 15. THE VOWELS OF THE CLASSIFIERS.

The table on p. 27 shows a series of *u*-forms for both the definite and indefinite series; and a series of *a*-forms for the definite series, of consonantic forms for the indefinite series. The fundamental function of the *u*-series seems to be to indicate definiteness of time. It is used in the indicative when a definite moment is indicated.

* <i>naoligā's duna'q</i> (<i>nawhigás dúnáq'</i>) (then) they started from him 262.4
* <i>yā'otikúts</i> (<i>yáwlíkúts</i>) (then) it broke 252.5
* <i>yē aya'osuga</i> (<i>ye 'áyáwsuq'a</i>) (then) he said this 252.7
* <i>aosit'i'n</i> (<i>'áwsit'in</i>) (then) she saw it 253.11
* <i>xositi'n</i> (<i>xóstit'in</i>) (now) I have seen them 385.15

On account of the indefiniteness of time implied in the *a*-forms and in the consonantic forms, these are used in the indefinite past; in negative and dubitative sentences; in the inchoative; future; imperative; in most subordinate clauses; with suffixes expressing frequency of action; and with verbal nouns.

• Indefinite time:

- **yasahē'x* (*yàsàhéx*) they were picking up (for some time) 252.6
 **qāna'x latu' aleqā'* (*ḡanāx lat'í 'aleqá'*) its mouth around was red ochre 258.1
 **wusgāni'n* it is burnt (*i. e.*, has been burnt some time) 380.22
 **wusnexē'n* I had been saved 385.14

Negative sentences:

- **Lēl has wudustī'n* (*Lēl hās wūdust'ín*) no one saw them 257.1
 **Lēl līngi'ttc wusko'* (*Lēl līngi'ttc wusk'ú*) the people did not know it 258.9
 **Lēl qā ye ustī'ntc* (*Lēl q'á yēst'íníc*) no man had ever seen her 363.8
 **Lēl . . . has wudaxē'q"* (*Lēl has wūdaxéx"*) they could not sleep 364.2
Lēl k'v̄xsàgàx I did not make him cry (*k'v̄xslgàx* I made him cry)
 **Lē'gūt yí'saku* (*Lēgūt yíysak'ú*) don't you know it? 371.3

Dubitative sentences:

gbl yusat'in have you seen him, perhaps?

Inchoative sentences:

- **nalgē'n* (*nàlgén*) he became large 257.7
 **yā'nalyax* (*yánalyáx*) he was working 258.11
 **yaka'ndaxiz* (*yàk'andáxít*) he began to be troubled 358.14

Future sentences:

- **ego'xlaxāc* (*'igùxlàhác*) you will float 358.13
 **at gaxdulxū'n* (*'at' 'àxdùlxún*) they were going to prepare it 359.1
 **iḡoxsaxā'* (*'iḡv̄xsáxá'*) he will eat you 359.6

Imperative sentences:

- **yasaba'* (*yàsáhá*) pick it up! 252.8
 **laya'x* (*làyáx*) make it! 257.11
 **nasqā'q* (*nàsqáq'*) let it swim! 268.8
 **gelagā's* (*gèlàgás*) avoid it! 358.8
 **anqā'wox xat naxsati' qwan* (*'àn q'áwux xát' nàxsát'i xwan*) let me be
 a rich man! 366.13

Subordinate clauses:

- **at layē'xe* (*'át' làyéxi*) when he made a thing 370.3
 **wudusnē'xe* (*wòdùsnéxi*) when they saved him 370.10
 **γisatī'ni* (*γisát'ini*) if you see it 401.1
làyáti'tc because it is long
 **ya'tux isatīy'tc* (*yát'ix 'isát'iyi'tc*) because you are a son 402.4
 **axlacū'go* (*'àxlacūwgo*) when I laughed 403.7
'àxsát'in when I saw him
gàdàq'in after it had flown away

Frequentatives:

- **gox akū'dadjitc* (*q'ùx 'ak'údadjitc*) it turned back every time 255.5
 **has akustē'qatc* (*has 'ak'ùstēxtc*) they broke them up every time 255.6
 **qo'xodaguttc* (*q'ùx 'ùdàgúttc*) he came back every time 270.8
 **qāx nastī'tc* (*q'áx nast'itc*) he became a man every time 270.9
 **koyasàge'x* they would have to pay 370.3

Verbal nouns and adjectives:

- ya' dālāx 'àn q'áwū* this pounding chief 258.14
dālēxi blacksmith (= pounder)
 **latsi'n* (*lats'in*) strength 290.2
 **an kulaya't* (*'àn k'ùlàyát*) a long town 252.1
 **qa uskā'yε* (*q'á 'ùskáyì*) a lazy man 360.4

§ 16. TENSES AND MODES.

The syntactic use of modes and tenses is so irregular, that it seems best to designate the forms, not by their function, but by their morphological forms. I give here a list, in which,

however, I add what seem to be the fundamental functions of these forms.

(a)	Forms without temporal prefix	Indicative; present; continuative.
(b)	Forms with prefix <i>wv</i>	Indicative; historic tense; transitional.
(c)	" " " <i>na</i> (<i>n</i>) . . .	Inchoative; temporal subordination.
(d)	" " " <i>ga</i> (<i>k'</i>)	} Temporal subordination.
(e)	" " " <i>ga</i> (<i>x</i>)	
(f)	" " " <i>gvga</i> (<i>gvx</i>) . .	Future.
(de)	" " " <i>gaga</i> (<i>gax</i>)	} Temporal subordination.
(ee)	" " " <i>gaga</i> (<i>gax</i>)	
(ce)	" " " <i>naga</i> (<i>nax</i>)	

According to what has been said before, the forms *a* and *b* occur with all the vocalic forms of the classifiers; *i. e.*, for expressing definite and indefinite time. We will distinguish indefinite time from the definite by designating the corresponding forms for definite time by *a'* and *b'*. In a very few cases I have found the inchoative and future forms also with the *v*-forms of the classifiers, and these may express definiteness of time. These definite forms would have to be designated as *c'* and *d'*.

k'èndiq'in it came flying up the river
yàndiq'in it went flying down the river
**qogo'xdihān* (*q'uguxdihān*) he will stand 408.3

All the other forms occur only with the elements designating indefinite time.

In negative forms an additional prefix *v* is introduced, which disturbs some of the simple forms.

Some prefixes bring about an elimination of the vowel of the modal prefix. These forms will be discussed later (§ 26, p. 61).

I give here a list of the simple forms of the third person, showing the modal prefixes in combination with the classifiers.

THIRD PERSON.

Classifiers.

Form	Definite.				Indefinite.			
	(1) <i>ya</i>	(2) <i>li</i>	(3) <i>si</i>	(4) <i>ci</i>	(1') <i>di</i>	(2') <i>li</i>	(3') <i>dzi</i>	(4') <i>dji</i>
Simple Forms.								
<i>a'</i>	<i>ya</i>	<i>li</i>	<i>si</i>	<i>ci</i>	<i>di</i>	<i>li</i>	<i>dzi</i>	<i>dji</i>
<i>b'</i>	<i>'urwa</i> (<i><wu-ya</i>)	<i>wuli</i>	<i>wusi</i>	<i>wuci</i>	<i>wudi</i>	<i>walu</i>	<i>wudzi</i>	<i>wodji</i>
<i>a</i>	—	<i>la</i>	<i>sa</i>	<i>ca</i>	<i>da</i>	<i>l'</i>	<i>s'</i>	<i>c'</i>
<i>b</i>	<i>wu</i>	<i>wula</i>	<i>wusa</i>	<i>wuca</i>	<i>wuda</i>	<i>wul'</i>	<i>wus'</i>	<i>wuc'</i>
<i>c</i>	<i>na</i>	<i>na^hla</i>	<i>nasa</i>	<i>naca</i>	<i>nada</i>	<i>nal'</i>	<i>nas'</i>	<i>nac'</i>
<i>d</i>	<i>ga</i>	<i>gala</i>	<i>gasa</i>	<i>gaca</i>	<i>gada</i>	<i>gal'</i>	<i>gas'</i>	<i>gac'</i>
<i>e</i>	<i>ga</i>	<i>gala</i>	<i>gasa</i>	<i>gaca</i>	<i>gada</i>	<i>gal'</i>	<i>gas'</i>	<i>gac'</i>
Compound Forms.								
<i>f</i>	<i>guga</i>	<i>guxla</i>	<i>guxsa</i>	<i>guxca</i>	<i>guxda</i>	<i>gugal'</i>	<i>gugas'</i>	<i>gugac'</i>
<i>de</i>	<i>gaga</i>	<i>gaxla</i>	<i>gaxsa</i>	<i>gaxca</i>	<i>gaxda</i>	<i>gaxl'</i>	<i>gaxs'</i>	<i>gaxc'</i>
<i>ee</i>	<i>gaga</i>	<i>gaxla</i>	<i>gaxsa</i>	<i>gaxca</i>	<i>gaxda</i>	<i>gaxl'</i>	<i>gaxs'</i>	<i>gaxc'</i>
<i>ce</i>	<i>naga</i>	(?)	<i>naxsa</i>	(?)	(?)	(?)	(?)	(?)

I have found a very few instances of the form (*ce*) in Swanton's texts. It seems plausible that this and perhaps other compound forms may occur.

In the compound forms the vowel of the second prefix drops out, and the *g* becomes a voiceless spirant, whenever the double prefix is followed by another prefix consisting of a consonant followed by a vowel. In the future form (*f*),

when it is followed by a consonantic prefix, the vowel is retained. Similar phenomena occur in all the modal prefixes if these are preceded by other prefixes (see § 26, pp. 61 *et seq.*).

In the negative forms, according to what has been said in § 15, p. 34, the forms *a'* and *b'* do not occur. For the *ya*-series the following forms have been found, which I shall designate by an *n* following the modal sign.

(<i>an</i>)	<i>v</i>
(<i>bn</i>)	<i>wv</i>
(<i>cn</i>)	<i>vna</i>
(<i>dn</i>)	<i>gv</i>
(<i>en</i>)	<i>ga</i>
(<i>fn</i>)	<i>gvga</i>

Following is a list of examples of these forms.

POSITIVE FORMS.

- (1a') *yà yál* it is long
 **yati'n* (*yà t'lnì*) he can see 304.1
 **yanē'k"* (*yà nék"*) he is sick 384.9
- (1b') **uwago'x* (*'wàq'óx*) he came by canoe 369.3
 **uwaga's* (*'wàgáś*) he hit it 310.5
- (1a) *hénìn* he claimed him
 **dayā'n* (*dàyan*) they carried 333.6
- (1b) **at wuxū'n* (*'at' wòxún*) they started for it 304.7
- (1c) **nacu'* (*nàcú*) it was coming out 253.11
 **natē'tc* (*nàtétc*) they slept every time 262.3
- (1d) **yaqē'gaa'* (*yàq'ègàá*) when daylight came (*q'e* daylight) 263.11
k'ègànúk" when he was beginning to be sick
- (1e) **yān gahē'n* (*yan gàhén*) whenever hunger moved (*i. e.*, whenever it gets hungry) 255.5
 **got gagū't* (*q'ut' gágút'*) when he was lost 256.10
 **at gaxā'* (*'at' gàxá*) eat something! 256.5
- (1f) **bas g°gwaa'de* (*bas gvq°aádi*) they were going to go 334.4
- (1de) *k'egàganúgòn* whenever I became sick

- (1e) *ga' ganùgùn* whenever he sat down
- (1ce) **naganā'n* (*nàgànan*) whenever he dies 257.4
nàgàgùdít' to go (he told him)
- (2a') *dùdjín lúgé* his hand is large
- (2b') **wulixā'c* (*wùlìhác*) it floated 306.5
wùlìxún he is thin
- (2a) **lati'* (*làtì*) it was 258.1
 **at laat* ('àt' làát') what they brought 255.12
- (2c) *yànàlāsìn* he is going along hiding it
- (2d) *gàlātsìn* after he had become strong
gàlāna'lɣ after he had become rich
- (2e) *gàlātsìnni* when he is strong
- (2f) *guxlagé* he will be large
k'eguxlatsìn he will get strong
- (2de) *gàxlatsìnìn* whenever he got strong
- (3a') **siku'* (*sik'ú*) they knew 303.5
sìxá it has a mouth
- (3b') **wusìha'* (*wùsìhá*) he missed him 311.10
- (3a) **saxī'x* (*sàxìx*) they had arrived 304.13
- (3b) **yawusaye'* (*yàwùsàyé*) when he raised his face (*ya* face) 260.4
- (3d) *gàsànú* carry him!
gàsàt'àn carry it (a rod)
- (3e) **tugasagwē'tc* (*t'ùgàsàgwe'tc*) always feeling happy 394.8
- (3f) 'àn *qáwòx yàgòxsàt'í* he will become a chief
- (3ee) 'àgàxsàtìnìn whenever he saw him
- (3ce) *qanackidē'x na'xsatìn* (*qànàckidēx nàxsàt'ín*) whenever he becomes poor
 261.3
- (4a') *cikán* he hates him
- (4b') *wùcìgèq'* he was stingy
 **akucitā'n* ('àk'ùcìt'àn) he is accustomed to— 252.2
- (4a) *càgèq'* he is stingy
- (4c) *k'èk'v̀nàcàt'a'n* he begins to be in the habit of—
- (4d) *gàcàgèq'* when he is stingy

- (4f) *k'ègòxcàgèq'* he will be stingy
- (1'a') **yèkdiyā't* (*yèkdiyál'*) they were long 263.2
- (1'b') **bas wudinā'q* (*bàs wòdìnáq'*) they got up 311.11
**wudila'x* (*wòdilàx*) they were mouldy 311.5
- (1'a') **daxa'c* (*dàxác*) he was cutting it 306.5
- (1'b') **wudacī'ya* (*wòdácíyà*) one who helped 265.14
- (1'c) *yànàdàxwáL'* he is getting tired
**andatī'tc* (*'àndàt'itc*) he would put it 262.7
aka'ndagane (*'àk'andàgani*) when daylight came 257.12
- (1'e) **gadana'* (*gàdàná*) he ought to drink 390.4
**gadaqe'nin* (*gàdàq'inin*) when he has flown 394.8
- (1'f) *gòxdàgèx* they will be large
- (2'a') *Lì'gèx* they are large
- (2'b') *wùtc bās wòlúux* they blew at each other
- (2'a) *wùtc bas 'it'úx* they are blowing at each other
**algē'gu* (*'àlgégù*) wiping 265.10
- (2'c) **yan naigē'n* (*yanaigén*) it grew large 257.7
- (2'd) **ckangalmī'k* (*ck'àngalmī'k*) he could tell 379.5
- (2'e) *galxún* after he had become thin
- (2'f) *gògàl'úk"* it will boil (a liquid)
- (3'b') *wùtc bās wòdžit'in* they saw each other
- (3'a) *dàq' 'às'in* after he had carried it ashore
- (3'b) **wusko'* (*wòsk'ú*) they knew it 258.10
wòshàyín it swam
- (3'c) **yen asnī'* (*yànàsnì*) when he completed making it 258.14
**ayenasqā'* (*'ayenasq'á*) when he said so 263.6
- (3'd) *yè cgàsnéx* after he had saved himself
'àgàsk'à after he had become lazy
- (3'e) *'àcgàst'in* after it had seen him
**xat ga'sgudin* (*xàt' gàsɡudin*) when I wake up 405.4
- (3'f) *yé wùtc bās gògàst'in* they will see each other
- (4'b') *wòdjixix* he ran
- (4'a) *'àslèx* he is fishing

- (4'b) *wūckā'djāte the lazy one 266.10
 *yawwucixi' (yàwùcixi) when she had run 254.3 (<c-xix)
 (4'c) k'ènaxgèq' he begins to be stingy
 (4'e) gáčxín after it had fallen
 (4'f) yègùgáčxín it will fall

NEGATIVE FORMS.

- (an) *Lēl has at uxwa' (Lēl hàs 'át' 'ùx''á) not they it ate (they did not eat it) 312.5
 Lēl 'usxá it has no mouth
 (bn) *lél wū'na (Lél wóná) she is not dead 372.4
 *Lēl wūtē'x (Lél wùt'éx) he did not sleep 314.4
 (cn) Lél yàvnaq'ùx'' he is not travelling along by canoe
 (dn) lyağùq'ùx'' when he was not travelling by canoe
 lgònúk'' when he was not sick
 (en) lq'ùgàst'i when he was born
 (fn) Lél gùgàq'ùx'' he will not travel by canoe

§ 17. THE PRONOUN,¹ INTRODUCTORY.

The third-person forms discussed in the last section are preceded by the incorporated subjective pronoun. In forms of the verb that have no pronominal subject they may be preceded directly by the object. The pronouns and the modal elements undergo certain phonetic changes due to contact phenomena and to contractions. In order to treat these forms, it is necessary to discuss first the forms of the personal pronoun. Since these are closely associated with the possessive pronouns, both classes will be treated in the following sections.

There are two distinct series of personal pronouns,—the subjective and the objective,—which show their distinctive character most clearly in the first person plural. Related to

¹ Swanton, p. 170.

the objective pronouns are the independent and the possessive pronouns. In the series of third persons the relations to the primary and secondary subjects of the discourse are carefully distinguished, and a number of forms designating indefinite persons appear, all of which leads to an exceedingly complex series of third-person forms. In the following sections I shall treat only the simple forms of these pronouns. Their contractions with the temporal elements will be discussed in §§ 25 and 26.

§ 18. PRONOUNS OF THE FIRST AND SECOND PERSONS.

The four series of pronouns of the first and second persons are as follows:—

	Subjective.	Objective.	Possessive.	Independent
1st person singular	<i>xà</i>	<i>xàt'</i>	<i>'ax</i>	<i>xàt'</i>
" " plural	<i>t'u</i>	<i>bà</i>	<i>bà</i>	<i>'ùhán</i>
2d person singular	<i>'i</i>	<i>'i</i>	<i>'i</i>	<i>wàé</i>
" " plural	<i>yi</i>	<i>yi</i>	<i>yi</i>	<i>yi'hán</i>

I shall give here only a few examples of the simple forms of the pronoun.

Subjective pronouns:

xàá I am sitting
'lá thou art sitting

xàhán I stand
'ihán thou standest

t'uq'in we are sitting
yiq'in ye are sitting

t'unáq' we stand
yi'náq' ye stand

Objective pronouns:

<i>xát' gùgàgwál</i> he will strike me	<i>xát yanúk''</i> I am sick
<i>'i gùgàgwál</i> he will strike thee	<i>'i yanúk''</i> thou art sick
<i>hà gùgàgwál</i> he will strike us	<i>hà yanúk''</i> we are sick
<i>yì gùgàgwál</i> he will strike you	<i>yì yanúk''</i> ye are sick

NOTE.—Many verbs that in English take subjective pronouns take objective pronouns in Tlingit (see § 47, p. 122).

Possessive pronouns:

<i>'àxyitk'</i> my little son	<i>'icá</i> thy head
<i>'àxbónx</i> my elder brother	<i>'ikák'</i> your uncles
<i>'àxtcálì</i> my cache	
<i>*hazá'-has</i> our mothers	<i>*yìwutšā'gayì</i> your poles 378.3
372.3	
<i>*hakā'k'-has</i> our uncles 372.2	<i>*yì'waqbī'ni</i> (<i>yìwàqbīni</i>) your tears (= eye-water) 372.6

With post-positions nominalized by the stem *í*, the first person is *xá* in place of *'àxí* (see § 41, p. 93).

Independent pronouns:

<i>'a'n q'áwù</i> <i>xát'</i> I am chief
<i>*xát qoganā'</i> I shall die 394.4
<i>*xātc xatī'n</i> (<i>xātc xát'in</i>) I see 399.4
<i>*wae'tc agi acuka'yiliya'x</i> do you think you made it? 410.4
<i>*tā wae'tc dē'yasaha'</i> you yourself pick them up! 252.7
<i>*lēl uhā'n ā'ya atulē'x</i> it is not we who are dancing 385.9

§ 19. PRONOUNS OF THE THIRD PERSON.

The pronouns of the third person present peculiar difficulties, which are in part due to the lack of clearness in distinction between active and passive forms of the verb; in part to the differences in the treatment of reflexive, indefinite, and other forms.

The subjective, objective, possessive, and independent series include the following forms:—

3d Person.	Subjective.	Objective.	Possessive.	Independent.
Definite	—	'à, 'àc	'à, 'àc, dù	hu
Indefinite	'à, dù	'à, q'u	q'à	—
Plural, definite	has	has	has	has

The functions of these forms, so far as I have been able to determine them from the material at my disposal, will be treated in the following sections.

§ 20. SUBJECTIVE PRONOUNS OF THE THIRD PERSON.

1. Definite pronoun. The third person definite subject is not expressed by a pronominal form.

<i>xà bán</i> I stand	<i>bán</i> he stands
<i>xà gáx</i> I cry	<i>gáx</i> he cries
<i>xà 'á</i> I sit	<i>'á</i> he sits
<i>'át' xàcì</i> I sing	<i>'át cí</i> he sings

**at xā'nutc* ('*at xānùtc*) he would eat habitually ('*at* something; *xā* to eat; -*nutc* habitually) 369.8

**yat'u* (yāt'i) there were 321.1

**naa'htc* (nāāttc) they always went 253.3

**wudjixi'x* (wūdji'ix) she was running 254.1

In transitive verbs the third person without pronoun always designates a passive.

<i>wūlstin</i> it is hidden
<i>lāsín</i> after it had been hidden
<i>gūxsāi</i> he will be cooked
<i>'ūwàdjáq'</i> it has been killed (but ' <i>āwàdjáq'</i> he killed one of them)
* <i>līxā'c</i> (lībā'c) it floated 254.6

**ūwaca'* ('*ūwàcá*) she was married 383.3

**tātc wwadja'q* (*t'atc 'ūwàdjáq'*) by sleep he was struck (killed); *i. e.*,
he fell asleep 263.3

**has wudʒigī't* (*bàs wùdʒigít'*) they have been put 380.21; 381.2

2. The indefinite subject of the third person of active verbs without object is expressed by '*à*'.

'*àba'n* some one is standing

'*àa'* some one is sitting

'*àq'in* people are sitting

'*àwàgūt'* some one went 255.12

**anaā't.* ('*ànàāt'*) certain ones were going 253.10

**a'xo alax"t* ('*axu 'alax"t*) among them some starved to death 265.1

**āgata'nin* ('*āgatanin*) when some one rushed 305.10

3. The indefinite subject of the third person of transitive verbs is expressed by *du*.

The idiomatic use of *du* is that of a passive, although in many cases it corresponds to the French *on*, or the German *man*. According to what has been said before (§ 14, p. 32), it requires the use of the indefinite classifiers, excepting *ya*, which occurs commonly in the forms *duwa*, etc.

du'qetcnutc* some one threw it always 253.6; (doge'tcnutc* 257.8)

**ducā'x* some one wanted to marry her 259.4

**dustā'n* some one showed it (to him) 380.5

**Lēl dutī'n* no one could see it 263.14

**yugā'ye dowaśā'k"* that man they named thus 384.20

xāt' dūwàqīt' they suspect one

**yāx wuduwaxē'q* they pulled her aboard 254.8

**ka'oduḷu'* (*k'āwdūḷú'*) they had him 257.5

**caoduḷige'tc* they threw it away 260.14

**has kanduḷiya'* they let them down 380.18 (for *ka'nduḷiay'* 382.5
read *k'āndūḷiáy'*)

**udulcu'qnutc* some one always laughed (at him) 257.9

**wudulwu'šī'n* some one has asked 407.5

There are a number of cases in which *du* occurs in transitive verbs with a definite subject. In all these cases the definite subject appears in the instrumental form. In other words, the form is analogous to our passive.

- **acdji't wuduwati' duli'lk''tc* to his hand it was passed by his grandfather
374.5
 **akā'x awe dudjā'q dula'tc* then by his mother he was struck 255.9
 **alc ayu' duwadja'q . . . yu cana'k''tc* by the old man he was killed
380.12
 **ada'x kanduwahā'k'' duā'k'tc* by his sister he was passed (*i. e.*, she went ahead of him) 380.9
 **duītē'x qoyāodū'waci yū' antqenītc* she was searched for by those people 253.1 (also 254.2)

Some apparent contradictions are readily explained by the fact that *du* is also a possessive pronoun used with nominalized verbs (see § 22).

- **ax āya'x dugudē' awe* when he had gone there (after his going there)
258.4
 **at cuka'oduwwagix yū' cāwat yu xā'ttc* [something] ('at') let go the
(*yu*) woman [obj.] (*ca'wat*) the (*yu*) warriors [subj.] (*xattc*)
338.15

The forms in *du* may take the indefinite objects 'at' SOMETHING, 'à ONE OF THEM, *q'u* SOME ONE, and the pronoun of the third person plural *hàs*.

- 'at' *wūdūwaci* some one sang (something)
 **duī'n at wūdū'waxūn (dūin 'at' wūdūwaxūn)* with him (*dūin*) [for] something ('at') they started 303.7
 **ldaka't at awe duwaa'xtc* every (*ldak'at*) thing ('at') there ('awe') was heard 303.2
 **at ka'oduwwadjet* they moved things 307.11
 **lūl ā'dudjaqdi'* when they had not killed one of them 305.10
 **aka'oduwwanāq* they attacked some of them 338.8
 **ūdūwādjàq'* some one killed some one

Nouns and objective pronouns of the first and second persons also appear as objects of forms in *du*.

**yēk wududʒu't* some one took out a spirit 308.2

**wududʒiti'n yu sū't* they saw the horizon 314.10

**kēndusgā'nin ān* some one burnt the town 382.1

**ʒat wududʒinē'ʒ* some one saved me 384.3

The verb 'a-*lèx* TO DANCE contains 'a as a formal element. Probably this is an objective form, which, however, is always retained, even with the subject *du*.

**atūlē'ʒ* ('a*tūlē'ʒ*) we dance 385.9

**aodū'walē'ʒ* ('a*wdūwāle'ʒ*) some people danced 337.4

§ 21. OBJECTIVE PRONOUNS OF THE THIRD PERSON.

Four forms of the objective pronoun of the third person may be distinguished:—

(1) 'à referring to the object, but also generally to inanimate nouns.

(2) 'ac referring to the subject, particularly to the animate subject.

(3) 'à one of them.

(4) *q'v* indefinite; some one.

(1) 'à.

In single sentences, in which subject and object have no possessive pronouns of the third person, there are only two third persons involved, and the objective pronominal form can refer to the object only. In this case the form 'à is used.

q'ūwākān 'àwàdjàq he killed a deer

**xūk alī'ʒanūt* she always got dry wood 253.5

**aositi'n yu cā'wattc šēq* that woman saw smoke 253.11

**tcāc hit aka' aoliya'ʒ* she made a branch-house 257.6

**aosiwa't yu kē'ʒadi* he reared the gull 350.8

The same forms are used when subject or object are accompanied by possessive pronouns.

- **bas ā'wadjaq hasdutcā'n* they killed their mother-in-law 285.7
duñtc 'ak'ēl 'āwadjaq his father killed his (another one's) dog
 **duxo'x ayi's ā'waix* she shouted to her husband 306.6

In many cases 'ā indicates inanimate objects.

- **duwacka' awaka'kē* her cheek (surface) she cut 265.10
 **alē'n aoliya'x* he made a large one 263.10
 **ax ā'wacāt* from it he took it 263.2
 **acdji'n tāx yen ā'wacat . . . yao* her hand into he put a herring 299.6

If a person and an animal appear as subject and object of a sentence, 'ā indicates the animal.

<i>xúts</i>	<i>wē</i>	<i>q'a'</i>	<i>'āwsit'in,</i>	<i>'ac'it'</i>	<i>djiwdigút',</i>	<i>'ātc</i>	<i>'āwē</i>
Grizzly	this	man	it saw	him after	it went	for	that
Bear			him,		to take,		
			<i>'āwadjaq'</i>				
			he killed it				

<i>xúts</i>	<i>wē</i>	<i>q'a'</i>	<i>'āwsit'in,</i>	<i>'ait'</i>	<i>djiwdigút',</i>	<i>'ātc</i>	<i>'āwē</i>
Grizzly	this	man	it saw	it after	he went	for	that
Bear			him,		to take,		
			<i>'āc'ūwādja'q'</i>				
			it killed him				

(2) 'āc.

In continuous discourse 'āc refers to the animate object of what precedes.

(The people missed the woman and searched for her.) **hātc xúts qwāni 'āsīyū 'acūwaca* the before-mentioned (*hātc*) grizzly bear (*xúts*) people (*qwāni*) were who (*'āsīyū*) had married her (*'acūwaca*: *ū-wā* prefixes, *ca* TO MARRY) 253.2

(A canoe with a dance-hat was floating there. "Run here into the water!") **yu 'acyāwsiq'ā* that (*yu*) her (*'ac*) before (*ya*) it said (*w-si-q'a*) 254.7

- (He pounded copper-plates.) **Le nēl yī'ya aca'kanadjal* then (*Le*) inside (*nēl*) underneath (*yī'ya*) he put them down 258.13
- (His uncle's wife threw dried fish into a hole for him.) **ayū' ye' acia'osiqā* then she said this to him 262.6
- (His mother said, "It is¹ a fine salmon.") **La yū' ac ūwasā'* thus she named it 305.14
- ("This causes you [a boy] to be lazy.") **ye acdā'yaqa* thus she said to him 357.5
- (It ran into the fire with him.) **lil' tū'di acwugē'x* (his uncle) threw him ('*acwugē'x*) into (*t'ūde*) a basket (*lil'*) 270.8
- (His uncle heard him. [His uncle] came there.) **tēul' ac utē'nx acwudjīyī' ayū acī't xē'watan* then (*tēul'*) (his uncle) saw him ('*ac'utē'nx*); recognizing him ('*ac'wudjīyī'*) to him ('*acit'*) he spoke (*xē'wāt'ān*) 269.10
- ([The woman said to the heron:] "Go home with us!") **yū' aciaosiqā yū cā'wattc. Le ac uwaca' yū laxtc* that (*yū*) to him ('*ac*) said (*yāwsiq'a*) that (*yū*) woman (*ca'wattc*²). Then (*Le*) her ('*ac*) married ('*vācā*) that (*yū*) heron (*lāxtc*) 273.6

The use of '*ac*' differentiates the psychological primary subject from the secondary persons who are concerned as objects of the action of the primary subject. For this reason '*ac*' is used sometimes where the person referred to does not appear as grammatical object in the preceding sentences.

- (A being named Strength was heard [namely, by a youth].) **t'cule'*
Then
actā't uwagu't. . . . bāk'de, yū' aciaosiqā.
his back at it came. . . . "Come here!" that to him it said.
tēule' adjīyī't ūwagu't. . . . daxa' acwuxō'x.
Then its hands to he had gone. Twice him it called.
agā' awe tsa latsī'nden acwuxi'ct.
That for that then strongly him it whipped. 290.3-6.

Conversely, nouns which appear as indirect objects or in other subordinate positions may be referred to by '*ac*'.

- (They took him to the sea-lion island.) **tēule'. dē'xawe acā'walēq yū' tān.* Then two (those) he caught (those) sea-lions 291.7

¹ In Tlingit this is objective form (see § 47, p. 122.)

² For the use of the subject with *-tc*, see p. 99.

The forms in 'a refer to the subject of the preceding discourse, or introduce a new object.

(When she had run down a mountain,) **awuɬige'n* she looked at them

254.4

(She smelled of it.) **tɕule' ā'waxox* then he called her 259.8

(His uncle's wife lay in a fit.) **yu acī't wudacī'ya dukā'k cat, Le ā'waca* that [other] one (yu) [to] him ('*acit*') who had helped (*wudacīya*) his uncle's (*duk'āk'*) wife (*cat*); then (*Le*) he married that one ('*ā'wacā*) 265.14

(They came to him.) *nèidē 'àwàxúx* into the house he called them.

Examples of 'a introducing a new object are the following:—

(A man went to get fuel.) **aosī'tī'n cāwa't* he saw a woman 292.2

(A woman cannot cut a salmon.) **tɕule' ā'waix duxo'x* then she called her husband 307.4

(3) 'à.

The form 'à expresses an indefinite object, and signifies ONE OF A NUMBER.

'*àwàdjáq*' he killed one of them

**tɕul ā'dudjaqdju'* when they had not killed one of them 305.10

(4) q'v.¹

The indefinite pronoun q'v designates some one.

**qoyā'waqa* this they said to some one 315.5

q'vɬwàdjáq I killed some one

q'vɬwàgvɬ some one is a runner

**qōwanū'k* he acted in some manner 362.4

q'vɬitsin some one is strong (see § 47)

q'vɬwáná some one died (see § 47)

**qonī'k* some one is called 259.10

**qōsinē'x* he saved some one 383.1

**qowasū* some one helps him (=it moves some one to his aid) 266.1

¹ Swanton, § 15.6, p. 177.

The element *q'v* has a much wider significance, and refers often to phenomena of nature, probably relating to an indefinite place (see also § 30, No. 10, p. 70).

<i>q'vəxúk</i> " it is dry weather	<i>'vəxúk</i> " it is dry (an object)
<i>q'vdizək</i> it is wet weather	<i>vədzək</i> it is wet (an object)
<i>q'vələ</i> it is hot weather	<i>'vələ</i> it is warm (an object)
<i>q'vsiət</i> it is cold weather	<i>vədzriət</i> it is cold (an object)
<i>q'vdigwəs</i> it is foggy	

Analogous are active verbs in which the indefiniteness of place is expressed by *q'v*.

<i>q'vəxəlnúk</i> " I feel about	<i>djix"dinúk</i> " I feel it
<i>q'vəxəsnix</i> I sniff about	<i>'ət' xədzinix</i> I smell something
<i>q'v'xət'əxə' 'agə</i> I listen for it	
<i>'ət' yəq'vəxliqət</i> I stray about	
* <i>qokī't</i> she picks berries 252.1	
* <i>qoya'odū'waci</i> they searched (everywhere) 253.1	
* <i>qogo'ədhān</i> he will stand (somewhere) 408.3	

§ 22. POSSESSIVE PRONOUNS OF THE THIRD PERSON.¹

In the series of possessive pronouns, *dū* designates possession by the subject, *'əc* possession by the object, while *'ə* introduces a new person.

Examples of these distinctions are the following:

<i>dūyit' 'əwədjəq'</i> he killed his own son (<i>yit'</i> son; <i>djəq'</i> to kill)
<i>'əcyit' 'əwədjəq'</i> he killed the other one's son
<i>dūhidi 'əwsit'in</i> he saw his own house (<i>hit'</i> house)
<i>'əchidi 'əwsit'in</i> he saw the house (of the one who was the object of the preceding sentence)
<i>'əhidi 'əwsit'in</i> he saw the house of another one who has not previously been mentioned.

¹ Swanton, § 10, p. 170.

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The sentence *dùic dùyis ǰánt' 'ùwànúk'* James JAMES'S FATHER WAS ANGRY AT JAMES would be followed by the following:—

'atx 'àwé dùk'èlì 'àwàdjáq' then he (the father) killed his own dog.
 'atx 'àwé 'àk'èlì 'àwàdjáq' then he (the father) killed James's dog.
 'atx 'àwé 'àk'èlì 'àwàdjáq' then he (the father) killed a third person's dog.

(1) *dù*.

(a) In simple sentences the possessive *dù* expresses that the object is owned by the subject.

- *ye aya'osuga duLā' he said to his mother 274.7
 *axewū's duca't he questioned his wife 268.9
 *tēule' duxo'x ayi's ā'waix then for ('ayis) her husband (dùxúx") she shouted for him 306.6 (also 307.4)
 *tēule' duca'tdjīt awax'e'tc then to his wife [his wife's hands to] (dùcàtdjīt') he threw it ('àwàx'e'tc) 306.11
 *aya'taoLgen she looked at her knife 307.3

This use of *dù* occurs frequently in passive sentences.

- *ada'x duī'ctc wusiha' then by his father was he missed 311.10
 dùlāt'c ǰewàwús by his mother was he questioned [168.7¹] (also 269.13)
 dùictc dùdjīt' 'ùwàt'i dùlīt' ayi by his (own) father to his (own) hand he was given his (own) knife
 *duca'ttc ye ya'osuga by his wife he was told 294.4 (also 300.5)
 *duwā'qde yagacī'tc (to) her eyes (she) was pointed at 292.10

(b) In simple sentences the possessive *dù* expresses that the subject is owned by the object.

- *ye yawaqá duī'c thus said his father (to him) 302.12
 Lèdāhīn dùLá Lāx dùt'ùwó slgú dùyitkik'āx once (Lèdādén) his mother (dùLá) very (Lāx) her mind (dùt'ùwó) was happy (slgú) her son (dùyit') on account of ([l]k'āx) [169.1¹]
 dùk'āk' bās q'ua 'àwé tcà 'àc'ùwàq'it' his uncles (dùk'āk') they (bās) however (q'ua) [that] ('àwé) then (tcà) suspected him ('àc'ùwàq'it') [169.2¹]

¹ Reference to text at end of this paper.

(c) The possessive *dù* refers to the grammatical subject of the preceding sentence or of the principal clause.

(A chief lived.) **dušī' qokī't akucita'n* his daughter (*dūsi*) to pick berries (*q'vki't*) was accustomed 252.1

(At night he ran there.) **doḡō'nxiic lēl wu'sko* his friends did not know it 290.9

(He went to see his trap.) **duḡālā'yi lēl ḡāwe* (= *gū 'āwé*) *saqō'sti* his trap was nowhere 330.2

(A shaman was named Wolf-Weasel.) **našgaducū' yate' dua't lū'te* eight were his things, tongues 339.9

**lel ye awusku' duḡī't satī'ye'* not (*lēl*) this (*ye*) he knew it (*'āwəsk'ū*) that it was [his being] (*sāt'īyi*) his son (*dūyit'*) 306.8

(d) The possessive *dù* is used not only for the grammatical, but also for the psychological, subject of the discourse, particularly when only one person or one group of persons is referred to.

**lēl wū'na.*¹ *duā't-bastc ḡōc kaī i'sā* She is not dead (being dead is not [to] her). By her aunts she is held in the lap 372.4

(A boy has been turned into a salmon. His mother calls her husband, and says, "A fine salmon is floating here.") **kē'xa ā'wacāt duī'ctc* a hook was taken by his father 306.7

(e) When in a simple sentence two third-person possessive pronouns occur which refer to different persons, and the one noun has the pronoun *dù* or *'ā*, the second noun takes *'āc*, unless it belongs to the subject itself. In passive sentences the agent is treated in the same manner.

**ada'x acdji't wuduwaī' dūī'lk'ic* then to his (Raven's) hands it was given by (Raven's) grandfather 374.5

lé 'ācādē yānācīni 'in 'āwé 'acxetk'āt then (*lé*) its head (to) (*'ācādē*) she was touching (*yānācīni*) with (*'in*) [that] (*'āwé*) her chest (*'acxet'*) [surface] (*k'a*) [169.6²]

**qo'a duī'c awe' ye acī't ta'oditan* but (*q'vā*) his father (*dūic*) [that] (*'āwé*) thus (*yé*) [in] his [son's] behalf [*'acit'*] did 261.1

¹ The English subject of the verb TO BE DEAD is object in Tlingit (see § 47).

² Reference to text at end of this paper.

Nevertheless, in cases in which the words themselves imply clearly the possessive relations, both nouns may appear with *dù*:—

tàa 'àn 'àwé dùLátc q'và Lél 'àwłxàtcx dùyítē nevertheless (*tàa 'àn*) [that] (*'àwé*) by his mother (*dùLátc*) however (*q'và*) not (*Lél*) was given up (*'àwłxàtcx*) her son (*dùyítē*) [168.11¹]

(2) 'àc.

(a) The possessive 'àc expresses that the object is not owned by the subject, but by a person previously mentioned as subject.

(Peter had done it.) 'àc'ic yé 'àyàwsiq'à another person told (Peter's) father

**qo'a duī'c arwe' ye acī't ta'oditan* but his father did thus for him 261.1 (see under 1 [e] p. 53)

**we xū'n qā' ayu acxa'nt uwagu't* that (*we'*) north wind (*xun*) man (*q'á*) [that] (*'áyū*) to his proximity (*'àcxa'nt*) went (*'ùwàgūt'*) 364.13

**tēule' actā't uwagu't* then (*tēulē*) to his [the other one's] back (*'actāt'*) he went (*'ùwàgūt'*) 290.3

(b) The possessive 'àc is also used, even when referring to the subject of simple sentences, when *dù* might refer to the preceding subject.

(He took the people's eyes.) **wutšā'ga acdjī' hu yu cāwa't* the (afore-mentioned) woman had a cane (a cane [*wutšāgā*] to her hands [*'acdjī*] was that [*yu*] woman [*cāwāt'*]) 292.9

(3) 'à.

(a) The possessive 'à is used most frequently to express possession by animals or inanimate objects.

**danē't ayude' ye wududzi'ne* grease-boxes (*danē't*) its inside into (*'àyidē*) thus (*yé*) were put 255.4

**āt'ùnāx* from its inner side 256.4

¹ Reference to text at end of this paper.

**ayexaka'wu* its thwarts (a canoe's) 258.7, 8

**aḡa'wult* to its door 260.9

**aḡō'x yaohcu'* in their midst (of snipes) they appear 393.7

(b) The possessive 'à is used to express possession by the preceding object.

James yé 'àyàwsiq'à dūltit'ayi 'adjide 'ak''gūt'i he said to James that he would give him (to his hands) his own knife

James yé 'àyàwsiq'à 'alit'ayi 'adjide 'ak''gūt'i he said to James that he would give him his (James's) knife

("Some one might think I was fooling with her,") **aḡānde yāḡāgū't* when he went to her proximity 366.3

(4) *q'à*.

It is difficult to find examples for the indefinite pronoun *q'à*, since it differs only in pitch from *q'à* MAN, and the two forms are not clearly distinguished. I have recorded—

q'àcá some one's head

q'àcá a human head

q'àḡádà yùdjik'vì'átgì servant = some one's (*q'à*) mouth (*ḡà*) around (*dà*) continually (*yù*) with hand (*djì*) arranges (*k'vì'átk'*)

§ 23. INDEPENDENT PRONOUNS OF THE THIRD PERSON.

The definite independent pronoun of the third person is *bu*.

**bu tsu* him also 291.3

**buc awe'*; *aosiwa't yu kē'zadi* it was by her; she reared the sea-gull 350.8

**Lax wā'sa awugā'x duqē'lk'*¹ very (*Lax*) [how] (*wāsà*) he was pitied (*'àwugāx*) his nephew (*dūqēlk'*) by him 269.11

§ 24. THE THIRD PERSON PLURAL.

Wherever the third person plural, referring to human beings, is expressed, the form *bas* is added to the pronominal forms previously discussed.

¹ Instead of *duk'ēlk'*.

If plurality is not considered as relevant, or if it is expressed in some other manner (as by the plural suffix *-x*, or by plural stems), the singular forms may be used.

**dui'c guxñu'tc awe yasahē'x* by her father's slaves they were picked up 252.5

**dāq uwaa't* they went up ('at' to go, pl.) 256.1

**yenqē' awe* when they were seated 270.12 (*q'i* to sit, pl.)

**kiksa'di qot cū'waxix* the *Kiksa'di* were lost 309.7

**cā qo'a gāx satu'* the women, however, cried 309.7

**tūddaka't' yū' āntqen yē xayaga'* all those town people said thus 370.9

The third person plural of the subjective personal pronoun is expressed by *has*, which precedes the whole verbal forms.

**gonaye' has uwago'x* they started off by canoe 351.5

**has qōwaci' we sã'k* they searched for olachen 351.6

**wū'yen has aoludja'q* they killed much game 353.9

**kēL tin has wuā't* they went with dogs 353.9

**has aostī'n* they saw it 369.4

**axē'x has at tē'xmutc* to his mouth ('axē'x) they (*hās*) something ('at') always gave to eat 369.7

As objective form of the personal pronoun, *has* has the same position:

**qox has kāwaga'* he sent them back 354.6

**yāk'' k'ā hās 'ūwaxi* they (*hās*) staid ('ūwaxi) on (*k'a*) the canoe (*yāk''*) (the verb *xi* takes the objective form of the pronoun)

In the possessive pronoun, *has* precedes the pronominal form:—

**basdukā'ni* their brother-in-law 353.11

**basduxō'ni* their friend 369.6

**basdūtū'wu* their minds 370.1

**basduyē'l šāx''* their raven hat 381.2

¹ Instead of *djūddaka't'*.

With terms of relationship, *has* is used as a suffix to indicate plurality:—

**hakā'k-has* our uncles 372.2 (also 376.2)

**axlī'lk-has* my grandfathers 372.1, 3

**duā't-has* her aunts 372.4

**ikā'k-has* your uncles 376.4

It occurs also with family names:—

**Cā'dadūx-has* the members of the family *Cā'dadūx* 350.5

We find also

**dūcū'nax-has* plenty 360.10

has occurs also as an independent personal pronoun:—

**hastc awē'*; *has awu'liyax we Cabt't* it was by them; they built
Mountain house 350.5

§ 25. THE INCORPORATED PERSONAL PRONOUNS.

1. Subjective Forms.

The third-person forms mentioned in § 16 are modified by contraction with the incorporated pronouns treated in §§ 17–21.

These contractions occur particularly in the *yā*-series. I give here the contracted forms of the subjective pronouns in tabular form.

CLASSIFIER *yà*

	<i>a'</i>	<i>b'</i>	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>de</i>	<i>ee</i>
1st person singular .	<i>xà</i>	<i>xwà</i>	<i>xà</i>	<i>xù</i>	<i>nàxà</i>	<i>k'àxà</i>	<i>q'à</i>	<i>k'vq'a</i>	<i>k'àq'à</i>	<i>q'àq'à</i>
2d person singular .	<i>'iyà</i>	<i>'iyà</i>	<i>'ì</i>	<i>yì</i>	<i>nì</i>	<i>gì</i>	<i>gì</i>	<i>gàgì</i>	<i>gàgì</i>	<i>gagì</i>
3d person singular .	<i>ya</i>	<i>'ùwà</i>	—	<i>wù</i>	<i>na</i>	<i>ga</i>	<i>gà</i>	<i>gùgà</i>	<i>gàgà</i>	<i>gaga</i>
3d person singular indefinite	?	?	<i>'à</i>	?	?	?	?	?	?	?
3d person singular indefinite	<i>dùwà</i>	<i>wòdùwà</i>	<i>dù</i>	<i>wòdù</i>	<i>nàdù</i>	?	?	?	?	?
1st person plural .	<i>t'ùwà</i>	<i>wòt'ùwà</i>	<i>wòt'ù</i>	<i>wòt'ù</i>	<i>nàt'ù</i>	<i>k'àt'ù</i>	<i>q'àt'ù</i>	<i>k'àxt'ù</i>	?	<i>q'axt'ù</i>
2d person plural .	<i>yiy</i>	<i>yiyà</i>	<i>yìy</i>	<i>yìy</i>	<i>nayì</i>	<i>gayì</i>	<i>gàyì</i>	<i>gàxyì</i>	?	?

It will be seen that in the forms *d* and *e*, and their derivatives *f*, *de*, and *ee*, the first person singular and plural change the sonants *g* and *g* to the voiceless *k'* and *q'*.

Besides these changes, we find in (*a'*), (*b'*), and (*b*) a number of contractions and assimilations.

In (*a'*):

1st person	<i>xà</i>	from <i>xà-yà</i>
3d " indefinite	<i>dùwà</i>	" <i>dù-yà</i>
1st " plural	<i>t'ùwà</i>	" <i>t'ù-yà</i>
2d " "	<i>yìy</i>	" <i>yì-yà</i>

In (*b'*):

1st person	. . . . .	<i>xwà</i>	from	<i>xà-wù-yà</i>
2d	"	. . . . .	"	<i>'l-wù-yà</i>
3d	"	. . . . .	"	<i>wù-yà</i>
3d	"	indefinite	"	<i>wù-dù-wù-yà</i>
1st	"	plural	"	<i>wù-t'ù-wù-yà</i>
2d	"	"	"	<i>yìy-wù-yà</i>

In (*b*):

1st person	. . . . .	<i>xù</i>	from	<i>wù-xà</i>
2d	"	. . . . .	"	<i>wù-yì</i>
3d	"	indefinite	"	<i>wù-dù-wù</i>
1st	"	plural	"	<i>wù-t'ù-wù</i>
2d	"	"	"	<i>wù-yìy</i>

Since only the two forms *a'* and *b'* contain a classifier, it follows that all the remaining forms for the classifiers in *l*, *s*, and *c* are obtained by adding the elements *la*, *sa*, *ca*; *l'*, *s'*, *c'*; to the forms here given. For *a'* and *b'* the following forms are found:—

	<i>a'</i>	<i>b'</i>
1st person singular	<i>xàli</i>	<i>xùli</i>
2d " "	<i>li</i>	<i>yùli</i>
3d " "	<i>li</i>	<i>wùli</i>
3d " " indefinite	<i>'dli</i>	?
3d " " "	<i>dùli</i>	<i>wùdùli</i>
1st person plural	<i>t'li</i>	<i>wùt'li</i>
2d " "	<i>yli</i>	<i>'yiyli</i>

The negative forms have a special prefix *ɔ* which enters into combination with the pronominal forms. The forms with the classifier *yà* (which disappears for the indefinite negative forms, see p. 27) are as follows:—

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>
1st person singular	<i>xv</i>	<i>xɔ</i>	<i>'vnxà</i>	<i>k'áxɔ</i>	<i>q'á</i>	<i>k'vq''a</i>
2d " "	<i>'í</i>	<i>'íwɔ</i>	<i>ní</i>	<i>gí</i>	<i>gí</i>	<i>gáglí</i>
3d " "	<i>'v</i>	<i>wɔ</i>	<i>'úna</i>	<i>gú</i>	<i>gá</i>	<i>gvgá</i>
3d " " indefinite	?	?	?	?	?	?
3d " " "	?	?	?	?	?	?
1st " plural	<i>t'ù</i>	<i>wvt'ù</i>	<i>nat'v</i>	<i>k'át'v</i>	<i>q'át'v</i>	<i>k'áxt'v</i>
2d " "	<i>yí</i>	<i>yíy</i>	<i>naýí</i>	<i>gíy</i>	<i>gáyí</i>	<i>gaxyí</i>

The contractions and assimilations are in this case probably the following:—

In (a):

1st person singular	<i>xv</i>	from	<i>xá-v</i>
2d " "	<i>'í</i>	"	<i>í-v</i>
1st " plural	<i>t'ù</i>	"	<i>t'v-v</i>
2d " "	<i>yí</i>	"	<i>yí-v</i>

In (b):

1st person singular	<i>xɔ</i>	from	<i>wɔ-xá-v</i>
2d " "	<i>'íwɔ</i>	"	<i>wɔ-í-v</i>
1st " plural	<i>wvt'ù</i>	"	<i>wɔ-t'v-wɔ-v</i>
2d " "	<i>yíy</i>	"	<i>wɔ-yí-v</i>

In the other forms similar contractions may be observed. In the third person and first person the *ɔ* prevails over the *á*.

2. Objective Forms.

The irregularities of the objective forms are not quite so numerous. In the affirmative *ya*-series (*b'*), we find, instead of 'iwa HE—THEE, 'iwa; instead of 'a'wa HE—IT, 'awa. However, 'a'wa HE—ONE OF THEM remains unchanged.

The indefinite object *q'u*, when immediately followed by the 'i or yi of the second person, is contracted with them.

q'iydzut'i < *q'u-i-dzi-t'i* thou art born (=to something you have come to be)

q'iydzut'i < *q'u-yi(y)-dzi-t'i* ye are born

§ 26. TREATMENT OF THE VOWELS OF THE PRONOMINAL AND TEMPORAL PREFIXES.

Whenever the pronominal and modal prefixes, (p. 36) are preceded by other prefixes, their vowels tend to disappear. This tendency may be observed in the double modal elements (*f*), (*de*), (*ee*), in which the vowel of the modal form disappears before the vocalic forms of the classifiers.

It may be laid down as a general rule, that the modal and pronominal elements preceding a consonantic classifier retain their vowels. Thus we have in the future *gux* from *gugá* in all cases where it is followed by a classifier which has a vowel.

This rule extends over many prefixes preceding the modal and personal elements, and may be formulated as follows: When a prefix ending in a vowel precedes the pronominal subject and the modal element, the pronoun which stands between the modal element and the classifier loses its vowel, if the classifier is vocalic. In this case the modal element retains its vowel. If the classifier is consonantic, the pronoun retains its vowel, while the modal element loses it.

yàn xà l gwe'n I am wiping along (*yàn* motion; *xà* I; *gwe'n* to wipe;
l consonantic classifier)

yàn xà l gwe'n I am wiping it (*yàn* motion; *xà* I; *l* vocalic classifier)

k' à xà c xit' I am drawing (*k' à* on surface; *xà* I; *c* consonantic classifier; *xit'* to draw)

k' à x c à xit' I draw it (*c à* vocalic classifier)

duit' 'à x à l g' i' n when I looked at him

duit' 'à x' l g' i' n I looked at him

In the negative a shifting of the vowel *u* occurs in some forms.

l' ò n x a q' ò x' u when I did not go by canoe

Le' l' yàn x ò q' ò x' u I was not going along by canoe

The definite forms of the verbs with the prefix *ya* are treated differently from all others, because they have no classifier, except in the forms (*a'*) and (*b'*). In all the forms without classifier the pronoun retains its vowel, while the preceding modal prefix loses it. In other words, they follow the rule of the consonantic classifiers.

(c)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>nà xà</i>	<i>n xà</i>	<i>n x ò</i>	<i>n a x</i>
2d " "	<i>n ò</i>	<i>n ò</i>	<i>n ò</i>	<i>n ò</i>
3d " "	<i>n à</i>	<i>n à</i>	<i>' ù n à</i>	<i>n</i>
1st " plural	<i>n à l' ò</i>	<i>n l' ò</i>	<i>n l' v</i>	<i>n l' v</i>
2d " "	<i>n à y ò</i>	<i>n a y ò (?)</i> <i>n i y (?)</i>	<i>n a y ò</i>	<i>n i y</i>

(d)

	Without Prefix.	With Prefix.			
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.	
		Affirmative.	Negative.	Affirmative.	Negative.
1st person singular .	<i>k'axà</i>	<i>kxa</i>		<i>k'ax</i>	<i>gux^u</i> (?)
2d " "	<i>gi</i>	<i>gi</i>		<i>gi</i>	<i>gi</i>
3d " "	<i>ga</i>	<i>ga</i>	?	<i>k'</i>	<i>k^u</i>
1st " plural .	<i>k'at'v</i>	<i>kt'v</i>		<i>kt'v</i>	<i>kt'v</i>
2d " "	<i>gayi</i>	<i>gayi</i>		?	<i>giy</i> (?)

(e)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>q'à</i>	<i>q'à</i>		<i>q'à</i>
2d " "	<i>gi</i>	<i>gi</i>		<i>gi</i>
3d " "	<i>ga</i>	<i>ga</i>	?	<i>x</i>
1st " plural	<i>q'at'v</i>	<i>xt'v</i>		<i>q'at'v</i> (?)
2d " "	<i>gayi</i>	<i>xyi</i>		<i>giyi</i>

(f)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>k'vq''a</i>	<i>k''qwa</i>		<i>k'qwa</i>
2d " "	<i>gàgì</i>	<i>k''gì</i>		<i>k''gì</i>
3d " "	<i>gùgà</i>	<i>k''gwà</i>	?	<i>gux''</i>
1st " plural	<i>k'àxt'v</i>	<i>k'axt'v</i>		<i>k'àxt'v</i>
2d " "	<i>gàxyì</i>	<i>gàxyì</i>		<i>gàxyì</i>

(de)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>k'ag'a</i>	<i>kq'à</i>		?
2d " "	<i>gàgì</i>	?		?
3d " "	<i>gàgà</i>	<i>k'gà</i>	?	<i>gax</i>
1st " plural	?	<i>k'axt'v</i>		?
2d " "	?	?		?

In the case of consonantic prefixes, the vowel following the first modal or pronominal element is always retained.

yàcnàdàgwàl he begins to strike himself

§ 27. REFLEXIVE AND RECIPROCAL FORMS.

1. The Reflexive Object *c*.

The reflexive is expressed by the prefix *c*, which precedes the modal and pronominal forms, and requires the indefinite forms of the classifiers.

	I strike myself.	I shall strike myself.	I begin to strike myself.
1st person singular .	<i>cɣòdɪgwál</i>	<i>ck'òqàdàgwál</i>	<i>yàcnàɣdàgwál</i>
2d " " .	<i>cìyɪdɪgwál</i>	<i>cɣàgɪdàgwál</i>	<i>yàcnɪdàgwál</i>
3d " " .	<i>cwòdɪgwál</i>	<i>cɣòɣ"dàgwál</i>	<i>yàcnàdàgwál</i>
1st " plural .	<i>cwòt'òdɪgwál</i>	<i>ck'àɣt'òdàgwál</i>	<i>yàcnàt'ògwál</i>
2d " " .	<i>cìyɪdɪgwál</i>	<i>cɣàɣyɪgwál</i>	<i>yàcnàyɪgwál</i>

Other examples are,—

cwòdàgwàlín he has struck himself
cɣòdòdjàq' I killed myself
cɣòɣlts'in I make a strong effort (=make myself strong)
cɣòɣlɣé I make myself famous (*ɣé* great)
cɣòɣlkwát' I cause myself to grow
cwòdɣínúk'' he makes himself sick
yécnàsnéɣ he is saving himself
cɣòdɣlɣèq' I act like a stingy person (make myself stingy)
ye'cɣàsnéɣ after he had saved himself

2. Reciprocal Forms in *wùtc*.

The objective form EACH OTHER OR ONE ANOTHER is expressed by the independent word *wùtc*, which precedes the verb. It requires also the indefinite classifiers.

wùtc hás wɪdɣt'in they saw each other
yé wùtc hás nàst'in they were seeing each other
wùtc hás wɪdɪlín they slaughtered each other
wùtc hás yàwdlús they washed each other's face

When the object of the verb is a noun, the adjectival form *wùc* is used.

wùckikyan brothers among themselves
wùct'ùwù bas 'adzigù they make their (mutual) hearts happy
wùct'ùwù bas 'aùts'in they encourage their (mutual) hearts
wùct'ùwù t'ùdzigù we make each other ('s heart) happy
wùct'in bas 'adaxà they paddle (in) their mutual company (see p. 102)

3. The Indirect Reflexive *gà*.

The indirect object FOR ONE'S SELF is expressed by the prefix *gà*, which also takes the indefinite classifiers. I have found the following forms:—

	(a')	(b')	(a)	(b)	(e)	(f)
1st person singular	<i>gux^u</i>	<i>gàx^u</i>	<i>gàxà</i>	<i>gàxù</i>	<i>gàq'à</i>	<i>gàk^uq^uà</i>
2d " "	<i>gì</i>	<i>gàì</i>		<i>gàyì</i>	(?)	<i>gàk^ugì</i>
3d " "	<i>'àgàw</i>	<i>gaw</i>	(?)	<i>'agàwù</i>	<i>'akga</i>	<i>'àgàk^ugà</i>
1st " plural	<i>k'awt'v</i>	<i>gàwt'v</i>		<i>k'awt'v</i>	(?)	(?)
	<i>gàwt'v</i>	(?)		<i>gàwt'v</i>	<i>gaxt'v</i>	<i>gàk'axt'v</i>
2d " "	<i>gayì</i>	<i>gàyì</i>		<i>gàyìyì</i>	(?)	<i>gàgàxyì (?)</i>

gùx^uzisin I hid it for myself (a')
gizisin you hid it for yourself (a')
gàxùtsin I had hidden it for myself (b)
'at' gàx^udzi I cook something for myself (b')
gàq'alsin let me hide it for myself (e)
'at' gàk^uq^uàs'i I shall cook it for myself (f)

§ 28. THE PREFIX *k'v*.

Intransitive verbs are transformed into adjectives by the prefix *k'v*.

**an kulaya't* ('*an k'ulàya't*) a long town 252.1

t'at'u'k'' k'wát a long cave (from *k'v-yát* by assimilation of *y*; see § 8, p. 16)

t'at'ùk'' k'ùlixélcán a dangerous cave

The use of this prefix is not free.

§ 29. THE PREFIX *k'à*.

Before the modal prefixes, but following the reflexive, we find in many verbs a prefix *k'à* or *k'*, which is probably by origin related to the noun *k'à* SURFACE, but which is used in a purely formal manner with many verbs. Before a vocalic combined modal and pronominal prefix, *k'à* loses its vowel.

1. *k'à* combined with the classifier *yà* indicates objects shaped like a ball.

k'àyàya't a ball-shaped object is elongated

'àk'àwát'ì he carries a ball

wáq' k'àyàgé a loop is large (*waq'* eye)

lél waq' k'àk'vðàgèx balls which are not large

lél waq' k'àk'ugé a ball is not large

k'àk'vkká (a) small (ball)

k'àk'dikká small (balls)

yàk'ànalsús round ball moves

yàk'ànalt'it' ball moves

2. *k'à-yà-* preceded by the prefix *dji-* expresses the form of a hoop.

djik'àyàwús a hoop is strong

yàdjik'ànalt'it' a hoop drifts

3. *k'à-* expresses the idea ON THE SURFACE, ON.

k'àyáá to be on (a child carried on the back) 366.2; to have on clothing 346.1; to grow 338.1

k'àt'vát' let us go on (the ground)! 392.5

k'àndùllyá it was lowered (to the ground) 382.5

k'awlyas' he stepped on 252.3

k'awdiha' it floated 263.13
k'àyàhàn a person stands on the ground

4. *k'à-* appears as a purely formal element.

k'àyàek'' to whistle
k'àllic to string up
k'àlyitc to fly 399.6
k'àyàyùk'' to shake 283.4
k'àyàwa'l to break 258.8; 351.12
k'àyàhàt to drive salmon
k'àyàdex ashamed 260.12
k'àlicáq̃x to hunt fur-seal
k'àyàcu to drink inebriating drinks 400.9
cukadja' to advise
**ak'a'waga* he sent 264.7
**ak'a'wanik* she told the truth 253.13

For other verbs with *k'à-* see the vocabulary, pp. 130 *et seq.*

§ 30. INCORPORATED NOUNS.

A number of nouns are incorporated in the verbal complex. These are particularly nouns denoting parts of the body, locations, and a few others. The meaning of these nominal elements is sometimes instrumental, sometimes apparently objective or locative. It seems most likely, therefore, that they are rather indefinite adverbial elements, the meaning of which depends upon the character of the verb to which they are attached. In many cases their use is purely formal, as in *yàwsláw* HE STRAPPED IT ON (*yà* FACE); *càk'a'wùgúk'* TO SHAKE (*ca* HEAD, TOP); *cufàwdiák'* HE BUILDS A FIRE (*cu* FRONT, END).

The incorporated nouns precede the pronominal subject, and follow the pronominal object:—

bà yàwxiúx it blew us away (*bà* us; *yà* face)
wùtc bàs xàdiáx̃tc they can hear each other (*xà* mouth)

1. **ʔa¹** MOUTH ('axʔá my mouth; 'axʔédè towards my mouth).

yànʔáxdú'án I finish talking (yàn- finished; ʔa- mouth; ʔ- I; t'an to move)

'at' ʔáʔ' dísá I blow (with mouth) at something

yé ʔáyàq'á this (with mouth) he said

ʔáʔda't'áʔ to chew (ʔáʔ jaw)

'axʔat'í to imitate (with mouth)

ʔéyáwúʔ you questioned him

cʔádaʔéq' he smokes (self-mouth-smoke)

ʔat' ʔáyáʔt'c he always hears me talking

ʔaxʔl'gù I wiped my mouth (xʔl'gù ya ʔá I wipe this mouth)

2. **t'u¹** MIND ('axt'uwú my mind; t'unáx through inside).

yút'úxat'áñk' I am thinking (yu- in progress; t'u- mind; ʔa- I; t'an to move; -k' can)

'at'út'í to imitate by motions

3. **ya** FACE ('axyá my face).

yàn hás yakdúcúlni when they finish painting their faces (yan- finished; hás they; ya- face; k'a- surface; du some one; xit' to paint; -ni subordinating suffix)

yák'áwdihúʔ his face is wrinkled

yáxsláw I strapped it on

yáyànʔaL'áq I am overcoming it

yáwdʔá he looked (=moved face)

*háyá'wawoq he prevents us 286.3 (wúq' to move; to flow)

4. **cà** HEAD.

yút' 'acàwàgíʔ he threw his head away towards her

yúcádúléʔk' he struck her with a hammer several times

càxwàdʔú I hit his head

'àx càxsláx' I hung it there (at top edge [=head])

cak'áwugùgún it makes it shake

5. **dj²** HAND ('axdjlt' to my hand).

djix'dnúk' I feel it

djìwàhà it has been sent; it has gone

¹ Swanton, §14, p. 173.

² Swanton, § 17, p. 178. Erroneously interpreted as meaning QUICKLY.

q'út' djìwàhá she brought forth; it came on its own accord (*q'u-*
something; *-t'* to; *há* to move)
ṣát' djìwàhá it comes into my possession
yudjik'ùl'átk' he manipulates
yudjìṣát'ánk' I guide him
ṣa djìwdìgút' war is made against (they went with hands to war)
yédjìṣàné I am working

6. *fū*¹ NOSE (*lí* nose).

lùlèṣ dirty-nosed (see p. 112)

7. *cū*² FRONT (*còk'á* ahead of me; *'axcú* in front of me).

q'údàṣ cùwaxix all died (*q't-* something; *dax* from; *cú* front, end;
xix to run, to move)
q'údàṣ 'at' cùṣlìxix I killed them all
'axudé yaq'á cùnagút' he went ahead of several among them (*'a* it;
xo among; *-de* towards; *q'á* some; *cú* front; *gút'* to go)
cùk'áwàdjà he informed him (he advised him of what was on surface
in front of him)
yàncùdjìṣín it came to an end; the end (of a plank) fell down
cuk'áṣṣṣ he uses words in song
cúlàṣ"diák' I build a fire for myself (*i. e.*, in front of me)

8. *qe'* DAYLIGHT.

yàqe'nàén daylight is coming
dèqe'kgwàá it will be daylight

9. *ṣe* DUSK.

yàṣe'nàát' it is getting dusk
dèṣe'k'gwàát' it will be dusk

10. *q'u* SPACE (see p. 51).

'ax q'vìlgé a large space
q'ùdìrák it is wet (weather, soil)
dèq'òk'awdjìgút' it is dark

¹ Swanton, § 14, p. 173.

² Swanton, § 15, p. 174.

11. **ca** SONG.

yàcək'anacín he sings a song while walking
k'ècəkxàcì when I sang a song

§ 31. ADVERBIAL PREFIXES.

I am not able to distinguish definitely between adverbial prefixes and locative nouns (§ 42, p. 103). Both classes are so much alike in form, that more material will be needed for their final interpretation. The present classification must therefore be considered as tentative. Following are the most important adverbial prefixes:—

yà along
k'è up

ye down
yu in progress

The locative nouns appear often without post-positions, preceding the verb in the same manner as the adverbial prefixes. In all these cases the forms of the locative nouns are strictly analogous to those of the adverbial prefixes. This is the case particularly with the following locative nouns:—

yàx aboard
yè out of canoe
yeq' to the beach
yvx outside of house

nèl inside of house
dàk' seaward
cu end

The position of these elements is always initial, preceding all pronominal forms:—

k'èxat' 'vna'yén it begins to resemble me
yà xat' yàna'sik' it is detaining me (*yà* along; *xat'* me; *yà* face)
yèxatgug' a'ix he will invite me
k'ewùtchasna't'úx they blow at each other

The incorporated nouns, on the other hand, follow the pronominal object (see § 30).

'atxewat'an he spoke to him
xat' yalàs'ik' after it had detained me

Following are examples of locative adverbs:—

1. **yà** ALONG. This prefix is used to express progression. It also occurs in inchoatives.

yànxaq'ux I travel along by canoe
yànatgèn it increases in size
yànàsxix (a bag) is moving along
yànxaqit I am sweeping
'ax yànas'áx noise is moving along
yà'nayát space is getting larger
yàxànxàx'da'an I begin to talk
yàq'inxàén I begin to dwell
yàxànxàwús I begin to question him (also *k'èxànxàwús*)
yàgagút when he was walking along
yàgayátic when it begins to be long
yàagadjáq when I begin to kill him

2. **k'è** UP.

k'èx'djikán I jumped up
k'èx'sigúq I thrust it upward
k'ènálbác it is rising, it drifts northward (compare *dàq' nàlbác* it drifts to shore)
k'èyànxàs'én I begin to raise my face
k'èlasiis when it rose (smoke, etc.); I sailed upstream
k'èlgút when you were coming up
k'èdàbántc every time he rises
k'èk'ànàén it is growing up
k'èk'àk'gwàá it will grow up
k'èùd'igít he awoke (=fell up)

The prefix *k'e* appears in a purely formal way in the future and progressive forms of many verbs. As a rule, those verbs that have *k'e* in the future have the same prefix in the progressive.

<i>k'èàk'q'ask'á</i> I shall be lazy	<i>k'èyànxàs'k'én</i> I begin to be lazy
<i>k'ègùxcàgèq'</i> I shall be stingy	<i>k'ènàc'gèq'</i> he begins to be stingy

k'èxàt' gòq"abén he will claim me

k'èk'èk"q"àcàt'án I shall be in the habit

k'èk'vq"àgíx I shall throw them

k'èxàt' gvganúk" I shall be sick

k'èk'vq"àxítc I shall throw (a board)

k'èkgàgáx he will cry

k'èk"q"àcàkàn I shall hate him

k'èk"qwàýá I shall carry it on back

k'ènáltca'n it begins to have a bad odor

k'ènáxsàxán I begin to love

dek'ènxàq'ít' I begin to suspect him

k'èxat' 'vnáyén it begins to resemble me

k'èùwàxác it was cut out

k'èdjìwàxíx he was unsuccessful

k'èxvìwás I inquired

k'ècàkxàcì when I sang a song (*cà* song)

k'èxwàxítc I threw a blanket

k'èxat' nàbén he begins to claim me

yàxat' nàbén he will have claimed me

k'èk'vnàxcat'án I begin to be in the habit

k'ènxagíx I am throwing them

k'èxat' nànúk" I am getting sick

k'ènúktc he gets sick every time

k'ènxàxítc I am throwing (a board)

3. *yè* (before the verbal forms [*b*] and [*l*]; see p. 19), *yà* DOWN.

yènaát' they are coming downhill

yènúktc every time he sits down

yènátlax it is sinking

yèk'ánàgwáL it is rolling downhill

yènácxín it is falling (a box, etc.)

yàk'áwagwáL it rolled down

yàxèwàt'án a point is lowered

Like *k'è*, the prefix *yè* appears in a purely formal way in the future and progressive forms of many verbs. As

a rule, those verbs that have *yè* in the future have the same prefix in the progressive.

yèk^uq^uàsànéx I shall save him

yègùxlàxún he will be thin

yèk^uq^uàsàt'in I shall see it

yèq^uòk^ug^uast'i he will be born

yènlxsànéx I begin to save him

yèsgàsénéx after he had saved himself.

yènaʔsat'in I begin to see it

yè q^uònast'in he begins to be born

4. *yù* IN PROGRESS.

yùdjik'ùl'átk' he is manipulating

yùx^uàʔat'ánk' I talk (I am performing with the mouth)

yùcàdiléʔk' he struck her with a hammer several times

yùkq^uàlat'útì I shall rub it

5. Locative nouns in adverbial position.

I give here a number of examples that will illustrate the adverbial use of locative nouns.

dàq' nàʔsàln I am carrying it ashore

yèxsànúk' when I was carrying him out of the canoe

'àdè nèl'ùwàgút' he went in (speaker outside)

yùxnaʔàgút' when I came out of the house

§ 32. SYNTACTIC USE OF TENSE FORMS.

The syntactic use of tense forms is exceedingly complex, apparently for the reason that the tense concept is closely associated with the idea of motion to or from the speaker. It is quite evident that there is a close connection between these local ideas and temporal forms, but the exact character of this relation does not appear clearly from the available material.

§ 33. SYNTACTIC USE OF THE VOCALIC MODIFICATIONS OF THE VERB.

I stated in § 12 that the verbal stems appear in as many as four distinctive forms. The use of these forms shows many peculiarities.

1. Most consistent is the use of raised pitch closed vowel for the future.

gùḡ"àt'á he will sleep
yèk"ḡ"àsgít' he will walk down
yèk"q"àsàt'in I shall see it
gùq"àḡít' I shall walk

The only exceptions to this rule seem to be verbs that have a single form (p. 25).

yèk"q"àsàḡàn I shall burn it

2. The open vowel with raised pitch (in the fourth class of verbs combined with the suffix *-n*) is used for continuatives in *na*.

yànàx"sìnk" I am carrying him
'àcàk'i'x yànḡàḡót' I am walking on top
yènḡàḡót' I am walking downhill
yàndàḡtnt while it was flying

However,

yàcàk'ànḡàcín I am singing (along) (*cà* song)

3. For the past tense, certain locative prefixes require the open vowel and raised pitch. These are—

k'è up

yè out of canoe

Also the nouns—

nèl in the house
dàk' towards fire; out to sea

yàn finished movement
dàq' away from fire

Examples:

<i>k'èxsi'n</i> I carried it uphill	<i>k'èwlišis</i> I sailed upstream
<i>k'èxwàgùt'</i> I walked up	<i>yèx"siln</i> I carried it out of canoe
<i>k'èk'awàgwa'L</i> it rolled uphill	<i>yèxwàgùt'</i> I walked out of canoe
<i>k'èùwàxi'x</i> it fell out	<i>yèk'awàgwa'L</i> it rolled out of canoe
<i>k'èyàx"džlà</i> I raised my face	

nèl xwàgùt' I walked in
àdè nèl 'ùwàgùt' he went in (while I was inside)
nèl yàx"džlà I looked out of the house (in house I raised face)
dàk' xwàgùt' I went towards fire (in house)
dàk' 'ùwàgùx" he went out to sea
dàk' xwàgùq' I pushed the canoe out

yàn xwàgùq' I pushed the canoe shoreward; I thrust a pole against ground
'àk'iná yàn xwàt'i' I pushed it on top of it
yàn 'ùwàgùv'x" I went to land
dàq' xwàgùt' I went back from fire

4. For the past tense, certain locative prefixes require closed vowel, low pitch. These are—

<i>ya</i> downhill	<i>yàx</i> (< <i>yàk"</i> - <i>yìx</i>) aboard
<i>yòx"</i> out	

Examples:

yàxwàgùt' I walked downhill
yàxwàgùq' I pulled it down river
yàx"siln he carried it downhill
yàk'awàgwa'L it rolled down
yà yàx"džlà I lowered my face
yòx" xwàgùt' he went out
yòx" yàx"džlà I looked into house (out of house I raised face)
yàxxwàgùq' I pushed it aboard

5. *-dè* (see § 41, p. 94) takes closed vowel, low pitch.

'àyi'kdè xwàt'ì I put it into box
nèlde' wùgùt' he has gone in (I outside)
'àt' 'àyidè xwàt'ì I put it on top
ga'ndè wùgùt' he went out (I inside)
'àxa'ndè wùgùt' he went to him

6. *-t* (see § 41, p. 94) takes high pitch.

nèlt' 'a' he sits inside of house
dùxánt' xwàgút' I went to him
gánt' 'a' he sits outside of house
'axxa'nt' 'ùwàgút' he came to me

§ 34. IMPERATIVE, EXHORTATIVE, AND PROHIBITIVE.

1. Imperative.

The imperative is expressed in a variety of ways, and the particular forms used in each verb depend upon the tense forms referred to in § 32. There is a close correspondence between the imperative and temporal forms.

(a) Imperative of the form (a) without personal pronoun.

<i>dja'q</i> kill it!	<i>k'èya'</i> come ye up!
<i>'át' cúq</i> laugh!	<i>nèl gú</i> come in!
<i>k'ègb</i> come up!	<i>sàl'</i> cook it!

(a') Imperative of the form (a) with pronoun.

<i>k'èlgin</i> look up!	<i>nèl ilgin</i> look in!
<i>'át' 'àyèlgin</i> look ye up!	<i>k'èìckén</i> jump!

(b) Imperative of the form (d) without pronoun.

<i>gàsànú</i> carry him!	<i>'àtgàcì</i> sing!
<i>gàsàt'àn</i> carry it (a rod)!	<i>yàk'agànik'</i> tell it (wherever
<i>gààx</i> carry it (a blanket)!	you go)!
	<i>gàgàx</i> cry!

(b') Imperative of the form (d) with pronoun.

<i>'àgìskà</i> be lazy!	<i>yàgìs't'</i> keep on cooking!
<i>yàgìcìx</i> run along!	

(c) Imperative of the form (e) without pronoun.

<i>'àgàqùcì</i> search for it!	<i>yàgàgù</i> walk down!
<i>gàsànèx</i> save him!	<i>yàgàya'</i> walk ye down!

(c') Imperative of the form (e) with pronoun.

yà 'àgìlgìn look down!

(d) Imperative of the form (c) without pronoun.

nàt'a' go to sleep!*nàìn* keep on killing!*nàgù* go!*nàyá* go ye!*yúxnàgù* go out!*yànha'n* stand!

(d') Imperative of the form (c) with pronoun.

yùx 'anlgìn look out!*yùx 'anayìlgìn* look ye out!*nìcìx* run!

2. Exhortative.

The exhortative is expressed by the forms (*de*) and (*ce*)
(see p. 36)—

k'èq'agùt' let me go up!*k'ègàgùt'* let him go up!*k'èxt'ùàt'* let us go up!*k'èhàsàgààt'* let them go up!*yàq'agùt'* let me walk down!*yàgàgàgùt'* let him walk down!*yàqàxt'ùàt'* let us walk down!*yàhàsàgààt'* let them walk
down!*yàkq'agùt'* let me walk along!*yàkàgàgùt'* let him walk along!*yàk'axt'ùàt'* let us walk along!*yàhàsàgààt'* let them walk
along!*nàq'agùt'* let me walk!*nàgàgùt'* let him walk!*nàxt'ùàt'* let us walk!*hàs nàgààt'* let them walk!

The imperative (and exhortative?) are sometimes strengthened by the particle *śá*.

tìà nàt'à śá still sleep a while (*i. e.*, sleep a little longer)!

This particle occurs also in—

'ilìśá just a moment!

An emphatic imperative is also formed by the particle *dé*, which is stronger than *śá*.

gdàn stand up!
gdàn śá stand up a while!
gdàn dé stand up now!
hàgú come!

bàk" śá come for a while!
bàgú dé come at once!
bàk" dé come now!

3. Prohibitive.

The continuative prohibitive is formed by the suffix *-djiq* for the inchoative; *-(i)q* for the present; *-giq'* (after stems with *u*-vowel, *-gùq"*) future. When following a high-pitched vowel, these suffixes have the low pitch; when following a low-pitched vowel, they have the high pitch. All prohibitives are preceded by the negation *lil*.

(a) Inchoative:

lil k'èinùkdjìq' don't become sick!
lil yèine'xdjìq' don't become well!
lil k'èigáxdjìq' don't cry!
lil yè 'igùtdjìq' don't go down!
lil k'è 'igùtdjìq' don't go up!

(b) Present:

lil yàniǵùdìq' don't continue to go along!
lil nèl 'igùdìq' don't go in!
lil 'áx 'igùdìq' don't go there!
lil yàx 'ihàniq' never stand!
lil 'áx 'ilginiq' don't look at it!
lil 'igàxìq' don't continue to cry!
lil 'iskàq' don't be lazy!

(c) Future:

lil yùiyálgìq' don't ye go!
lil yùdǵingìq' don't look (another way)!
lil yùlsàt'a'ngìq' don't carry it!
lil yù igùtgùq" don't go!
lil yù ihòngùq" don't sell it!

In all the cases which I collected, this ending is associated with the prefix *yu*.

(*d*) I have found twice the form *-xuq''*, which evidently belongs to this series.

lil 'at' 'icúq̄xùq'' don't laugh!

lil iúxxùq'' don't throw it up!

I pointed out in § 32 that there are certain correspondences between the adverbial suffixes for the future and those for the inchoative. Correspondences of this type are characteristic of all verbs. I have, however, not sufficient material to clear up these relations. The following may serve as examples, each horizontal line representing the usage for certain types of verbs:—

MEANING AND PREFIXES OF VERBAL FORMS.

	(f) <i>guga</i>	(b') <i>wu</i>	(c) <i>na</i>	(d) <i>ga</i>	(e) <i>ga</i>	(ee) <i>gaga</i>	(ce) <i>naga</i>
Past	Future		Inchoative				
—	<i>k'è</i>	—	<i>k'è</i>	after	let me!	—	—
(<i>yè</i>)	<i>yè</i>	—	<i>yè</i>	—	after	let me!	—
—	—	after	<i>yà</i>	—	—	—	—

SUFFIXES (§§ 35-40).

I combine under this heading a number of suffixes which modify the meaning of the stem, and form with it a unit. It is not possible to distinguish clearly between adnominal and adverbial elements of this class, because a number of these suffixes appear in both groups. This is pre-eminently true

of the plural $-x$, which is used with both verbs and nouns. The diminutive may also occur with both classes, but it is rare in verbal forms. I have found the augmentative only with nouns, while other forms are found with verbal stems only. So far as the sense of these suffixes permits, several of them may appear in combination.

§ 35. PLURAL SUFFIX.

1. $-x$ plural, probably better distributive.¹ This suffix is used with both nouns and verbs.

lingitlèn big person

légé it is large

lwúš it is strong

lingitlènx big persons

'atyátxì children

légéx they are large

lwúšx they are strong

xalasínx I am hiding one at a time

After *a*, *u*, and labialized *k*-sounds, the suffix is $-x^u$.

'á lake

gùx^u slave

'áx^u lakes

gùx^u x^u slaves

§ 36. ADVERBIAL SUFFIXES.

2. $-š$ distributive plural,² used with verbs only. In all my examples the $-š$ designates the plural object, while $-x$ occurs in intransitive verbs, which, as will be shown later (§ 47), must be considered as impersonals, so that here also the suffix would not designate the subject. I have also one case in which Mr. Shotridge designated the use of $-š$ for the distributive of the transitive verb as "intelligible, but unidiomatic;" namely, *xalasínš* I HIDE

¹ Swanton, § 9, p. 169.

² Swanton, § 19.6, p. 186.

ONE AT A TIME, which is not used, while *xalasínx* is the correct form.

xwa tcbk'' I rubbed it

nók to feel

cvk'awlxúx he sings one word
in song

Here belongs also

tin to see

xatcbk's I rub it all over

axatli's I am patching one at a
time

xát nók''s he is feeling me all
over

xwatsik's I had broiled them on
spits one at a time (*i. e.*,
continually)

k'at'áx's chewing one at a time

cvk'alxúx's he used words in song

tis to look

qux'' atis I am looking

**bas qutis* they looked 311.11
(erroneously *qutis*; *qutis* he
looked) 312.3

According to their meaning, the following suffixes are found with verbs only.

3. -*tc* EVERY TIME.¹

yáyat it is long

k'ènanúk'' he is getting sick

náyattc every time (I try it) it
is (too) long

k'ènu'k''tc he gets sick every
time

'vdaxwertc he is tired every time (I go to see him)

**duka'ndji't awe uca'ttc* they gave them every time to their brothers-
in-law 367.7

**idaka't at kealxu'tic* he chopped everything every time 366.1

**qux aqgwatge'ntc* it will look back every time (it is hungry) 359.6

**naa'ttc* they went every time 253.3

**akustextc* they would break them every time 255.6

¹ Swanton, § 19.1, p. 184.

Verbs ending in *a* change the *a* before this suffix to *ε*.

**sqa* to say

**dusqεtc* they always said 255.1

4. **-nùtc** ALWAYS (in the sense of HABITUALLY).¹ This and the following may be compounds of the preceding suffix and an element *nu*; viz., *nùk*.

t̥a L'ák'' gúnùtc he always goes

t̥a L'ák'' q''k̥l̥nùtc she always picks berries

t̥a L'ák'' x̥àt' nùknùtc I have always been sick

**yaχ atgwaku'nutc* things are always compared 356.6

**aχ udulcu'qnutc* they would always laugh at him 257.9

**qakudaš kaχk̥l̥nde duqe'tcnutc* they always threw off their human coats
253.6

**kadukiks̥nutc* they always shook them 253.6

**acu'tcnutc duye'tk''* she always bathed her child 257.7

5. **-nùktc** ALWAYS. I have not been able to discover the difference between this suffix and the preceding one. In some cases they may be used indiscriminately; in others, only the one or the other can be used.

q''k̥l̥nùktc she always picks berries

6. **-χ** expresses a permanent condition.²

daxwáχ he is tired (after a day's work)

L̥l̥l̥ yank'a'χh̥aũlg̥áš we never had settled (but now we have homes)

L̥l̥l̥ yank'áχh̥aũlg̥ášχ we never had settled, and still continue so

yánk'áχh̥awul̥g̥ášχ since then we move about permanently (i. e., without fixed habitation)

w̥l̥t̥s'i'nχ he grew strong, and has remained so (but *w̥l̥t̥s'in* he grew strong)

**L̥l̥l̥ at'idja'qχ* you never kill anything 392.6 (11)

¹ Swanton, § 19.2, p. 184.

² Swanton, § 15.7, p. 177; § 19.4, p. 185. The two suffixes treated by Swanton are evidently the same.

This suffix is attached regularly to nouns with the verb *sit'i* TO BE. It expresses the permanence of condition.

- àn qáwùx" sit'i* he is a chief
**le basdja'qə* they killed them regularly 254.10
**qa"dʒitiyi atx suti* it became a living being 261.5
lingitx sit'i he was (had become) a human being 316.12
**at šat'ix sit'i* he had become a master of things (*i. e.*, a hunter) 326.6

7. **-k"** OCCASIONALLY, REPEATEDLY, HABITUALLY AT INTERVALS, TO BE ABLE TO.¹

- yùxwaqúx" k"* I travel by canoe occasionally
xaxitk" I sweep the floor occasionally
xàbùšk" I am washing it (now and then)
axàdjáqk" I am able to kill it
àxàlùnk" I know how to hunt
àtxàbùnk" I know how to shoot something
**tēu lita an atlayexi tēule'yu ayališk'* then with a knife he whittled something, then occasionally he would break it 370.3
**kadigáxk"* he would cry at intervals 370.7
**yan yuk duwaxi'xk* they jumped out there at intervals 303.2
**ada'dax yu nawušk* wash it off repeatedly 313.11
**hinde ye yunasni'k* put it repeatedly into water 313.11
**yu akan'kk aya'x yu yalik* regularly, as he told them, so it was 318.13
**yu aq"letsakk* he pushed hard repeatedly 327.7

This suffix is used most frequently with verbs expressing NAMING, THINKING, SAYING.

- *qáwutc ye yasák"* the people name it— 310.7
**dulu' yu xayalánk* in him he was talking (=he moved his mouth) 317.2
**ada yuxaduzia'tk* they talked about it (=they moved their mouths) 348.2 (erroneously *ada'yux aduzia'tk*) 371.1
dudà yut'uxata'nk I am thinking about him

8. **-yin, -in, -wun, -un.** This suffix expresses the past. After *i*, and in most cases after *a*, it has the form **-yin**; after

¹ Swanton, § 20.3, p. 188.

consonants, except the labialized *k*-series and *w*, it is -*in*; after *u*, and sometimes after *a*, its form is -*wun*; after labialized consonants and *w*, it is -*un*. Its pitch is indifferent; so that after a high stem-vowel it is low, after a low stem-vowel high.

yànalgén he is getting big
lígé it is big
ɣàt' lɛts'in I am strong
lél wuduskú he is not known

yànalgénin he was getting big
ɫàgéyìn it used to be big
ɣàt' lats'inín I used to be strong
lél wuduskúwún he never was known
qùx"áb I am dwelling
qùx"áíwún I was dwelling
qùx"ákítín I used to pick berries

**ɣàt' wusnexi'n* I was saved 385.14

**ákina' wogaxi'xin yu gaga'n* when on top of it came the sun 255.1

**kendusga'nin* they were burnt 382.1

**ye ayati'yin natiye't ika'khas* that was (the way) were your grand-fathers 380.19

9. -*n* neutral conditional.

lwásá 'at' 'vnanini yè 'ikq'wasat'in sègán if nothing happens, I shall see thee to-morrow
gàɣàt'nat'iní,—if I am well,—
ɣàɣaáɣni,—if I hear from him,—
ɣaxéni k'exátguxsanúk" if I eat it, I shall get sick
ɣátɕ qàsát'inni lél 'ayák"qwadàbán if I am the one to see it, I shall escape

Conditional clauses contrary to fact are expressed by the particle *k'át'*, which follows the verb nominalized by the suffix -*y*; or by the particle *'úc*, which follows the suffix -*yin*.

Examples of the use of *k'át'*:

ɣàɣvàɣi k'át' 'iqwàq'vəsát'inín if I had heard from him, I might have seen you
lɣàt' 'vnuḡv k'át',—if I had not been sick,—
lél ɣàt' gəvnuḡv tɕàl 'àɣɣáyik'át' I should not have been sick if I had not eaten it

Examples of the use of 'úc:

xwaxá 'úc k'èxàtguṣsanúk" if I should eat it, I should be sick
xátc 'úc ṣusat'inin q'òdjàgín if I had been the one to see it, I should
 have killed it
ṣusat'inin 'úc,—if I had seen it,—
xát' núgùn 'úc,—if I had been sick,—

§ 37. ADNOMINAL SUFFIXES.

10. *-k* diminutive.¹ The diminutive of the singular is expressed by the suffix *-k*, which, in words ending with an *a*, a *u*, or a labialized *k* sound, is labialized (see § 8, pp. 16-18).

'át' a thing	'át ^k a little thing
'íc father	'í ^k little father
yék' spirit	yék ^k little spirit
t'àn sea-lion	t'àn ^k little sea-lion
'èq' copper	'èq ^k little copper
yáy whale	yáy ^k little whale
'úx" tooth	'úx" ^k little tooth
yàk" canoe	yàk" ^k little canoe
yaáw strap	yaáw ^k little strap
'axá paddle	'axá ^k a little paddle (cf. 'axá ^k paddle, little one!)
'á pond	'á ^k a little pond

In certain words ending in a consonant, the ending is *-a^k* instead of *-k*. I have not been able to discover the rule governing the use of this ending.

'às tree	'àsá ^k little tree
'àn town	'àná ^k little town (also àn ^k)
hìn water	hìná ^k little water
'èṣ grease	'èṣá ^k little grease
t'àn sea-lion	t'àn ^k little sea-lion, but t'àná ^k his little sea-lion (see § 8, p. 18)

¹ Swanton, § 8, p. 168.

Many terms of relationship appear always with the diminutive ending:—

- lák'* mother's sister (=little mother)
kéik sister's child (said by male)
kík younger brother (said by male)
lcxánk grandchild
ik younger brother (said by female)

The diminutive *-k* occurs also with adjectives, as is shown by the form—

k'uwátc a little short

11. *-sáni* diminutive plural, generally following the plural suffix *-x* (see No. 1, p. 81).

- | | |
|--------------------------------------|--|
| <i>*kúsáni</i> little boys 345.12 | <i>'átxísáni</i> small things |
| <i>*tèxísáni</i> little stones 390.8 | <i>hltxísáni</i> little houses |
| <i>*caxísáni</i> little girls 353.4 | <i>'áx'ísáni</i> little lakes |
| (erroneously <i>cak'ísáni</i>) | <i>'èqxisáni</i> little pieces of copper |
| <i>tšutsguxsáni</i> birds | <i>'axyátxúsáni</i> my little children |

12. *-Lèn* augmentative.

- | | |
|-----------------------------|-----------------------------|
| <i>hitlèn</i> a large house | <i>'átlèn</i> a large thing |
| <i>'áLèn</i> a large lake | |

§ 38. SUFFIX *-yi*, (*-i*, *-wu*, *-u*).¹

This suffix performs a number of functions, and for this reason it cannot well be correlated with the preceding classes. After *a* and *i* vowels it has the form *-yi*; after consonants, except the labialized *k*-series and *w*, it is *-i*; after *u*, and sometimes after *a*, it has the form *-wu*; and after *w* and consonants of the labialized *k*-series it is *-u*. Its pitch is indifferent; so

¹ Swanton, § 20, No. 2, p. 187.

that after a high stem-vowel it is low, after a low stem-vowel high. The suffix performs the following functions:—

1. When attached to a noun, it indicates that the noun is possessed either by a possessive pronoun or by another noun.

(a) Pronominal Forms.

<i>tà</i> king-salmon	<i>dufàyi</i> his king-salmon
<i>tá</i> board	<i>dufáyí</i> his board
<i>'axá</i> paddle	<i>duaxáyí</i> his paddle
	(<i>duaxáyí</i> the way he paddles)
<i>'á</i> lake	<i>duáyí</i> his lake
<i>xát</i> root	<i>duxádi</i> his root
<i>xát</i> salmon	<i>duxádi</i> his salmon
<i>t'il</i> scar	<i>du't'ilí</i> his scar
<i>t'il</i> shoe	<i>du't'ilí</i> his shoe
<i>nù</i> fort	<i>dunìwú</i> his fort
<i>lù</i> nose	<i>dulìwú</i> his nose
<i>càxàw</i> (head) hair	<i>ducàxàwú</i> his hair
<i>túk^u</i> king-salmon	<i>dulùgú</i> his king-salmon
<i>gùx^u</i> slave	<i>dugùxú</i> his slave
<i>yàk^u</i> canoe	<i>duyàgú</i> his canoe (compare <i>yàk'</i> mussel; <i>duyàgí</i> his mussel)

Nouns ending in *a* labialize the diminutive ending *-k*, and therefore take, in their diminutive forms, *-u* as possessive ending.

<i>ák^u</i> a little pond	<i>duákù</i> his little pond
<i>àk^u</i> a small thing	<i>duàkú</i> his little thing

After *a* we find—

<i>q'á</i> man	(<i>du</i>) <i>q'áwu</i> his man
----------------	------------------------------------

Quite exceptional is—

<i>t'àn</i> navel	<i>du't'ànu'</i> his navel
-------------------	----------------------------

(b) Nominal Possession.

<i>lâq'</i> joist (transversal timber connecting house-posts)	<i>blt' lâ'gù</i> house timber
<i>bâz</i> dung	* <i>xúts' bâz</i> grizzly bear's dung 252.4
<i>qwân</i> tribe	* <i>xúts' qwân</i> Grizzly Bear tribe 253.2
<i>'ân</i> town	* <i>yîc 'ân</i> your father's town 253.4
<i>bîn</i> water	* <i>xât bîn</i> salmon creek 357.2

(c) Plural Forms.

When the noun has the plural suffix *-x*, the possessive takes terminal position.

<i>xun</i> friend	* <i>hasduxunxi</i> their friends 354.10
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(d) Inseparable Possession.

This suffix is not used in cases in which inseparable possession is expressed (*i. e.*, with terms of relationship; parts of the body, provided these are considered as parts of the living body; and local nouns).

Terms of relationship:

<i>yít'</i> child	<i>duât'</i> his father's sister
<i>'ât'</i> father's sister	* <i>yîc 'ân</i> your father's town 253.14
<i>'íc</i> father	* <i>duíc gùx' xú</i> her father's slaves 252.5
<i>duyít'</i> his child	

Parts of body:

<i>'úx</i> tooth	<i>duúx</i> his tooth
<i>xét'</i> chest	<i>duxét'</i> his chest
<i>t'ex</i> heart	* <i>duxúx t'ex</i> her husband's heart 297.10

Local nouns:

yì place underneath
tèk place behind
xàn proximity

axyì under me
axték place behind me
*duxàn near her 252.10

2. The suffix is used extensively for expressing subordination of clauses. It has the function of nominalizing the verb.

Lél wá 'atwòniyi sàyu yéyàwàq'à he said that not anything happening
núgò bàt' 'ùwàgùt' being sick, he came
'atwòxàyi whenever he had eaten ('atxà when he had eaten)
'àyi wòwògù as soon as he sat down (gàgàwògù whenever he sat down)
q'vwsàtì whenever it was cold (q'v'k"sàát' when it got cold)
k'ènagùdì tsá xàn 'àk' àwànik' when coming up only he told me (= he did not tell me until he came up)
dàk' 'ùwàxixi t'à duit' 'ùwàxix out as fell the stone, on him it struck
*tā'tās yen wunīy' yu nū' atxān hiti ayu' and now being finished that
fort was a smoke-house 305.6
*eq dugūde' awe āk" kat wuqā'g' bin-tāgī'ci (on) the beach walking then
a little lake on swam [a fish] 274.3
*tēāk" yā'nagu'ti awe qox akū'dadjūc long after it had gone, back it
turned 255.5

Followed by the post-position *-tc*, the nominalized verb expresses causal subordination (see pp. 99–101); followed by the post-position *-t*, it expresses purpose (see p. 94); followed by the suffix *-daḡ*, it expresses temporal sequence (see p. 98).

The suffix *-yu* forms also abstract nouns.

'axlatsini' cùwàxix my strength gave out
'axq'v'ini my eyesight
'axq'vaxdji my power of hearing
'axq'vlnigù my power of feeling
'axyèdjìnēyi my work
'axk'asnēyi my weaving
'ak'vddāli weight

With certain verbs the suffix *-yu* signifies the nomen actoris. These nouns are formed from the past form of the stem.

(<i>'a</i>) <i>lu'n</i> to hunt on land	<i>'aluni</i> hunter
<i>k'alca'qx</i> to hunt sea-otter, fur-seal, with retrieving arrow	<i>k'alcaqxi</i> sea-otter hunter, fur-seal hunter
<i>xàc</i> to cut	<i>daxàci</i> one who cuts
<i>k'axàc</i> to carve (=cut surface)	<i>k'adaxàci</i> wood-carver
<i>xit'</i> to draw, paint	<i>k'acxidi</i> painter
	<i>k'adaxùti</i> plank-dresser
	<i>dàlùsi</i> baker
<i>tèx</i> to pound	<i>dàlèxi</i> blacksmith
	<i>dàqèsi</i> tailor
	<i>dux'ètɬ yuxàtàngì</i> chief's speaker
<i>yudjik'la'tk'</i> to move hand about	<i>qàxàdà yudjikùl'atgi</i> servants attending at feast
	<i>xàt làsèlì</i> person whose business it is to pull out roots

Also

<i>hùt</i> to depend	<i>hùdi</i> surf boards on gunwale of canoe (protector)
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Other nomina actoris are formed with *qá* MAN, or *šàt'i* MASTER.

<i>yancú</i> to hunt along shore (seal, sea-lion)	<i>yancúqáwù</i> seal-hunter
<i>t'áw</i> to steal	<i>t'áwšàt'i</i> thief

The terms compounded with *šàt'i* have often the meaning of overdoing an act.

<i>'in</i> to kill many	<i>at''inšàt'i</i> one who kills too much
<i>'ús</i> to be playful, lively	<i>laùs šàt'i</i> one who plays too much
<i>'ix</i> to shout, to invite	<i>qui'xšàt'i</i> one who gives too many feasts

NOTE.—The term *šàt'i* is also compounded with nominal stems, as—

<i>'at''šàt'i</i> master, owner of things
<i>'àt'sàt'i</i> master of animals (<i>i. e.</i> , an expert hunter)

§ 39. SUFFIXES *-a* AND *-ya*.

- a.** Instrumental noun. The noun is formed by suffixing *a* to the inchoative stem.

<i>ún</i> to shoot ¹	<i>únà</i> gun
<i>lít'</i> to slit	<i>lít'à</i> knife
<i>xác</i> to cut	<i>xácà</i> saw
<i>xít</i> to draw	<i>k'uxídà</i> pencil, brush
<i>k'ít'</i> to pry	<i>k'ít'à</i> lever, prying-instrument
<i>k'abén</i> to dig	<i>k'abénà</i> digging-tool
<i>xít'</i> to sweep	<i>xít'à</i> broom

- yá,**² a nominal suffix. When attached to verbs, it is always used in connection with the nominalizing *-yi* (see § 38). Probably this element is identical with the local noun *yá* (see p. 104), which we find, for instance, in *gùndáyá* ANOTHER PLACE.

Lél' 'adé bát' qwàgùdiyá there is no way for me to come here (*i. e.*, I cannot come here)

Lél' 'adé bát' gàyìy'adiyá there is no way for you to come here

**yax galē' yu qā's āde' uduwaqā'siya* it is far that cascade where is the place of its falling 308.12

**qōdžūtī'yiya* the extent of his life 310.13

**akūlē'nxa ayu' duyē'kxi ade' lutsī'niya* he tested his spirits (in) the way of strength 308.11

**tēū' ye qā awe dudugu' tū'de wudjxi'xiya* then it was that every person into his skin way of running 272.7

'à *bàs 'àwàxayiyédàx bát' bās 'ùwàát'* they where they paddled from hither they came

'à *'àwt'ùwàxayiyédàx bát' wòt'ùwàát'* from where we paddled, hither we came

**āde' adjī'yit bas ctanū'guya yax ayū' bas adā'na* at the place of their to his hands feeling (=in the way they felt about him), like that they did 275.11 (also 275.1)

**ade' qoi'niya* at the place where he had been killing 274.12

¹ All these are inchoative stem-forms.

² Swanton, § 20, No. 4, p. 189.

§ 40. SUFFIXES OF ADVERBS AND NUMERALS.

1. **-dén** forms adverbs from verbs.

latsindén lively
k'údʒidén largely
radén crosswise
**kedē'n* well 381.8

2. ***-dahēn** forms numeral adverbs.

**daxdahē'n* twice (*daxdanī'n* 258.2)
**daxū'ndahēn* four times 357.4

3. **-naʒ** is used with numerals referring to human beings.

**Lē'naʒ* one person 252.8
**daxanaʒ* two persons 272.15; 280.2; 343.13¹
daxnáʒ *hàyàt'i* we are two
daxnínáʒ *hàyàt'i* we are two

I have not been able to discover any difference between these forms.

§ 41. POST-POSITIONS.

Post-positions express principally locative ideas, but include also a few terms of modality. They are freely suffixed to nouns and nominalized verbal expressions. When used with pronouns, they are nominalized by means of a stem *i*, and take the possessive pronouns. The first person singular and the *a*-form of the third person are contracted with this stem.

ʒá instead of *'ax-i*
'á instead of *'a-i*

¹ This last example refers to slaves, for whom, according to Swanton, the numerals without the suffix *-naʒ* are used.

The series of forms are as follows:—

1st person singular	<i>xá</i> , plural <i>bàí</i>
2d person singular	' <i>í</i> , " <i>yí</i>
3d person singular (1)	' <i>á</i> , " <i>hàs'á</i>
" " " (2)	' <i>ac'í</i> , " <i>has'ac'í</i>
" " " (3)	<i>duí</i> , " <i>hasduí</i>

1. The stem *i* alone expresses the indirect object. I found it used with the verbs—

(<i>li</i>) <i>t'ú'w</i> to teach	(<i>yà</i>) <i>ix</i> to shout
(<i>li</i>) <i>guk'</i> to show	(<i>di</i>) <i>geq'</i> to disagree
(<i>si</i>) <i>k'v</i> to inform	

xá awlit'ú'w he taught it to me

í x'ut'ú'w I taught it to thee

**duíkūlguk'* he would show him 379.11

bàí 'awsik'is he informed us

bàí wùix he shouted at us

bàí k'awdigeq' it disagrees with me (overdoing something)

2. *-t'* position resulting from a movement towards an object;
-de movement towards an object.

In this and the following pairs the positional form is used with verbs of motion in perfect tenses; *i. e.*, after the motion has been completed.¹ The two forms occur with all verbs of motion, but also with verbs that we rather conceive as implying position.

Examples of the use of *-t'*:

bàt' xwàgùt' I came here

**bā'nde hīnt icv'x* hither into the water run! 254.7 (The speaker is in a canoe. The person addressed stands on shore. The former speaks of the water as though the motion into it had been completed.)

**akā'de hīnt wudjixi'x* she ran to it in the water. 254.7 (This continues the preceding sentence. The woman is now in the water, and runs to the canoe on the surface [*k'á*].)

**dekī't wudzixa'q gāgā'n tūt* to above it rose to the sun (*dek'í* above; *gāgān* sun; *t'v* inside) 254.8

¹ Swanton, No. 13, p. 194.

- **axt'ayit' iyagut'* you came to the place below me 269.11
dúit' 'ax'lixín I looked at him
 **ací't xewatan* he spoke to him (to him mouth he moved) 269.11
'iyánát' lók'ását'an the point lies by your side (your side at point on moves)
yát' qúxáb I live here (this at something I have)
'át' xwàq'ux I reached there (have gone there) by canoe
 **bínyikt aolige'n* he looked into the water (water under side to he looked) 269.7
 **yút akultā'qatē* there to (=away) she pushed it 292.11
 **bínt uwaql'a'q* it swam to the creek 306.1
 **duca't djit awaxē'tc* he threw it to his wife (=his wife hands to he threw it) 306.11

When the stem to which *-de* is attached has the low tone, *-de* has the high tone. When the stem has a high tone, *-de* has the low tone.

Examples of the use of *de*:

- dúhidi xándē* to the proximity of his house
dúhidiđē to his house
xádē to me
dúđē to him
 **qox awuige'n du'tde* she looked behind (=back she looked her place to) 254.4
de'sgult' úxì 'atgòt'úde gradually he camped in the woods (=gradually he camped things butts inside toward) [168.5]¹
gùtc t'úde qvk'áwdqihà they dug into the hill (=hill inside to somewhere surface dug) [170.9]¹
wúck'á'dē 'áyá while she carried it packed on one another (=one another surface to which she carried it on back) [170.13]¹
'i'lk'ádē dvcát' 'ák'awáná he sent his wife into the room (=room surface into his wife he commanded) [171.1]¹
 **xā dji'udigut kaqanuwu' dax gonā'xode arwe' dji'udigut Łuqā'xadı xō'dē* they started from Kaqanuwu' to Gonā'xo to make war, they started to among the Łuqaxadı (war—with hands they went Kaqlanuwú—from Gonāxo—to that, with hands they went Łuqaxade place among to) 338.6
 **a'yaxde yanagudi'* while going around the lake ('á lake; yax border, rim) 292.2.

¹ Reference to text at end of this paper.

After a verb, *-t'* indicates purpose, and may be translated by IN ORDER TO.

q'âq'âsaŋ'înt' hât' xwâgût' I came to see him
xât' gâxŋatsint' 'atxwâxâ I ate to get strong

In many cases the verb, before taking the suffix *-t'*, is nominalized by the suffix *-y*.

q'adjâgît' xwâgût' for killing him he went
nâgâgûdît' 'ayâwsiq'â he told him to go
yâkgacîxît' 'ayâwsiq'â he told him to run

3. *-x* and *-x̣* AT, IN.¹ These may have a relation analogous to that of *-t'* and *dε*, although it does not appear clearly.

nêlx yêxâtnat'î after I had been in the house
nêlx yêxâtgôgât'î I shall be in the house

The post-position *-x* is used with terms expressing position, completed motion, and also with a number of other verbs that require its use.

nêlx yêxât wît'î I was in a house
**icâx has' awat'î* on your head they have put it 381.2
**Lêl anx uqôx* he did not reach the town by canoe (=not town in came by canoe) 272.14
nêt k'âx across the floor of the house (=inside of house surface at) 256.1
**akâdê hinx wudjuxix* she ran out to it on the water 301.9
**basdûx̣'êx duti'x* they gave to them (=to their mouths they gave) 334.13

The following verbs take *-x* regularly:—

<i>(di)ci</i> to help	<i>qecgu</i> to answer
<i>(si)t'î</i> to be	<i>(t'ûdi)t'ân</i> to think
<i>(yâ)xix</i> to run, to move	

¹ Swanton, Nos. 15, 16, p. 194.

Examples:

- xáx dàcì* he helps me
tingitx sít'ì he is a Tlingit
cawátx awsilì it was a woman 380.17
càx wusit'ì it became a mountain 384.18
binx yeucixtc he always ran into the water 274.1
gotx 'acuwolixin it has destroyed them 380.19
gotx hacúlixix it destroyed us 295.3
lél hasduix qécgu he did not reply to them 369.6
'ak'áx t'udt'an he thought of him 379.7

In expressions signifying TO DRESS (= to go into clothing, to throw on clothing), TO UNDESS, we find the post-position -x.

- kudás 'at'úx nagútc* he always went into the coat 297.7
'at'úx yu' wugútk having gone into it (i. e., having put it on) 298.4
k'áx 'awdígéq kudás he put the coat on 276.6
k'áx k'eawdít'ì he took (the coat) off 276.10

The term TO GIVE TO EAT also contains this post-position.

- dudatcxánk xé'x 'at'éxnuc* to her grandchild she would give to eat
 (=mouth at she fed always) 280.5; also 274.5
xé'x 'at t'ex he gave him to eat 264.8
dux'é'x 'at' dut'é'x he fed them (=their mouths at it he gave) 284.10

x seems to indicate rest at a certain place, particularly after motion towards the point in question.

- gánx yènasni* do it out of doors
'áxxánx yàn bán stand near me (also *áxxáni yàn bán*)
qaxox yahas' unaxén they came to stay among people (=men among at beginning they staid) 334.10
nélx yàn has qé awe . . . they were seated in the house (=house in finished they sat, this) 256.3
áwaca dubit'ix he married her in his house 259.13
duk'ák' xánx yéyat'ì yu qá a man was staying with his uncle (=his uncle proximity at was that man) 262.1

duašél t'úx awe ayáwacat' he put it into his rags (=his torn ones inside in this he took) 263.2

k'ut' awašit' yu hinyaxx he made a nest by the water (=nest he covered that water edge at) 268.7

'at' ci nélx he sang in the house 318.2

ye ya waq'á yu yek dut'úx the spirit spoke in him (=he spoke that spirit his inside in) 317.5

ačdāx nuṣ yikyáxe what you put as a fort around me (=my circumference at fort to you made) 382.10

The post-position *x* occurs often with the verb TO SAVE.

**'aléx yexálguganéx* behind it I shall be saved 382.8

4. -*tx* and -*dāx* FROM.¹

t'údāx yānxagól' I come from inside

xādāx from me

duānidāx from his town

k'eagaádnawe xat' 'ándāx when they came from the salmon town 253.5

duyát' k'áwdigan yu hityidāx it shone into his face from the house (=his face it shone that house under from) 260.4

čáyadadāx ye'q 'at' k'udjéltic 'alén he would bring down much from the mountains (=mountain face circumference from down things bring he would it much) - 267.4

'ayikdāx k'eáwat'i he took it from underneath (=its under side from he took it) 268.3

'axyádāx ahead (=my face from)

ldakát' yetx ducāx' from everywhere they tried to marry her (all from some one married) 259.3

datx k'idašul skin them! (=around from surface you tear!) 270.14

cutx 'awalix from the end he broke it off 267.7

Also temporal.

**atx* and then 289.6

**adāx* and then 290.14

tčulé wəgündidāx k'əgəx lá'tsi'n when he will start, he will have obtained strength

'adāx həs gəg'əqu'x 'alúnitx they will leave from there after hunting

¹ Swanton, No. 25, p. 194.

5. **-náx** THROUGH, MOTION AT A CERTAIN PLACE IN AN INDEFINITE DIRECTION.¹ This suffix is used very frequently to designate motion in or about a certain place, and must be rendered in English accordingly by a variety of prepositions or adverbs.

xánáx through me

dúhídináx through his house

cíy yánànáx 'á on the right side (=right face side through it is)

xánáx lat'i 'aleqá at the mouth it was red 258.1

hinnáx 'awaxétc he threw it into (through) the water 263.6

'at'vnáx wudjáltc his hands passed through it (=through its inside he grasped always) 257.1

t'a't' yináx through the night 258.9

ca k'anáx across a mountain (=mountain surface through)

This post-position is also used for forming comparatives.

hityánax k'ugé it is larger than a house 270.3

It may be, however, that this is a compound of *ya-na-x*
AT THE SIDE.

6. **-tc** BY MEANS OF.²

'ax'únáyitc xulúdjáq' I kill it with my gun (=my gun with I kill)

'axàntc xulixitc I strike with a point

dúitc cxódzihít' I depended on him

'atc yu aqlítsaqk' yu cáwát' yu 'eq' k'at'ixitc with it (that) he pushed that woman that copper twisted with 259.6

As conjunction.

**átcawe* therefore (=with that) 261.2

In passive sentences the actor is expressed by the form in *-tc*.

xòts we q'á 'awsit'in the bear saw the man

gùtctc wùsit'in we k'èl the dog was seen by the wolf

¹ Swanton, p. 194. No. 39.

² *Ibid.*, § 7, p. 168.

- dùsì lēq''* 'atn her daughter gathered berries
dùstic 'in lēq'' her daughter gathered berries
dultl'ayi 'awaxix yū 'atkatsk'' the boy broke his own knife
yū 'atka'tskūt wuxix dultl'ayi by that boy was broken his own knife
dùsì 'ac wusit'in his daughter saw (her own father)
dùstic wusit'in by his daughter was he seen (another person)
yū q'á yū cawát' 'awusit'in the man saw the woman
yū q'átc wusit'in yū cawát' by that man was seen that woman
**lēl līngi'ttc wusko'* it was not known by the people 258.10 (also
 374.3; 349.8)
**qātc uwaca'* she was married by the man 260.6
**dukā'k ca'ttc awe at wugē'q* it was thrown by his uncle's wife 262.5
**keakā'wacī yū yē'k dukā'k'c* the spirit was sung for by his uncle 271.13
**qaxase' wašū' yū šutayī'stc* man's neck was chopped with that jade
 axe 274.13

It will be noticed that, although the sentences here given seem to be passive in form, the possessive pronouns have the form that would be required if the forms in *-tc* were subjects. Indeed, there are quite a number of cases in which the sentences cannot very well be explained as passives.

- *yū cawā'ttc aolicā't* the woman caught it 259.7
**yū ayaosūqa yū cawát xoxtc* that said to him the woman's husband
 260.5
**yede' a'we aosdī'n yū cā'wattc šēq* under it there saw that woman
 smoke 253.10
**duitē'x qoya'oduwaci xūtš qoa'nitc* for her searched the Grizzly Bear
 people 254.2
**at aolige'n dokā'k cattc* his uncle's wife looked for it 267.6
**waē'tc gāwē'ge yē'sini* did you do it? 267.9
**tēa wae'tc dē' yasaha'* you pick it up! 252.7

With the nominal subject in *-tc* we find the pronominal subject *dū*:—

- *akā'q awe dudjā'q dūlā'tc* on account of this he was beaten by his
 mother 255.9

**yu xā'tc keka'ndudjul yu yē'k* those warriors took those spirits 340.11
(also 340.9)

**atxā'we ayē' wudū'wa.u yu b'i'lēn ldaka't qātc* from that (on) under it
inhabited that big house all the people 345.9

**wū'djikīq awe doxā'natc yū ēx kisā'nutc* together that ate that grease
the little boys 345.12

The difference between transitive and intransitive forms
is brought out clearly in the following example:—

'*aslēx yū q'á* the man is fishing

'*aslēx yū q'átc* the man is fishing for it

Verbs nominalized by the suffix *-yu* (§ 38, p. 90) take the
suffix *-tc* to express causality.

núgūt'c 'ayá hat' xwagút' with his sickness this hither I came (*i. e.*,
I came because he is sick)

núk"nudjít'c because he is always sick (*nuk"-nutc-i-tc*)

xát' wūdāxwēl'itc because I was tired

wōnēxít'c because he was saved

śáwūt'c because it was chopped

7. *-n* IN COMPANY OF, WITH.¹

xàn with me

duìn with him

q'ókít' 'àn 'uat' she went berrying with them (=somewhere berrying
them with they went) 252.2

**ac'in dekít' wūdžuxáq gagán t'ut'* he went up with her to the sun (=
her with top to moved up sun inside to) 254.8

It is always used with the verb *nik* TO TELL.

duìn ak'awanik' she told him 299.6

xàn k'iník' you tell me 364.9

Also

**ac'in nasq'á* she said to her 299.5

¹ Swanton, p. 194, Nos. 14, 33.

Derived from *-n* is *-t'in*, which, according to Mr. Shotridge, designates instrumentality. This distinction does not appear clearly, however, in Dr. Swanton's texts.

duùx'in together with his teeth *duùxt'in* by means of his teeth
dux'in with his word *dux'at'in* by means of the mouth
duwadjàq' . . . ducunédi-t'in he killed him with his own arrow 380.13

But

wugbt' dusit'in she went with her daughter 380.14
tcunett'in wugbt' he went with arrows 274.3

The form *'in* is also used to express temporal subordination:—

xùsát'in' in Lé 'ayák'qwàdàbàn when I see it (=with seeing it), I shall run away

8. *-ga* ON ACCOUNT OF, FOR A PURPOSE.¹

xàgá for me
xàgá 'iwasú you come to help me 263.5
dùgá qoducí they searched for her 260.1
yùgá wduwat'an for that purpose they were called 253.2
xatgá naadl going for salmon 253.3
'agá'áwé hìnyè yaawat'i therefore he went into the water (=that for it was this water under he did) 268.13
gùxgá 'awabún he sold it for slaves 266.1

9. *-k* ON.²

dex dis basduik' k'áwak'is two months were finished on them 361.4
yilikcik' on Git!ikc 380.18
t'at'úk' cave (=stone inside on) 272.7

This post-position forms a firm unit with the stem, and is treated as a noun. It may take other suffixes.

**yu'yak'yukx* into that canoe (that canoe under-on to) 370.12
yú'eq'hín cakx at the upper part of Copper River (=that copper water head on in) 349.2

¹ Swanton, p. 194, No. 30.

² *Ibid.*, p. 194, No. 29.

§ 42. LOCATIVE AND TEMPORAL NOUNS.

it' PLACE.

- ṣà'n 'it'i* fireplace
yàk" 'it'i place where canoe used to be
du ṣós 'it'i his footprints 298.6
duitde to her place 254.4
gaṣkuite'de into the post-hole 262.5 (*gaṣ* post; *k'i* hole)
t'à it' sleeping-place
t'è it'i place from which a stone has been taken

The noun *it* is also used in idioms expressing comparison.

ax 'it'i ya'di he is younger than I (=my place its child)

'iq' BELOW, DOWNHILL.

'lqde DOWNHILL 252.5

'ix DOWN RIVER.

- 'ixdè* (towards) down river; southward
'ixinà (at) down river
'ixnáx (by way of) down river

yá FACE: therefore FRONT, SURFACE OF MOUNTAIN-SIDE (for change of tone, see § 43, p. 112).

- axyá* my face
axyánàx in front (=through my face)
axyádàx forward (=from my face)
duyàxánt' nearly in front of him (=his face proximity at) 263.1
duyàda around her face (=her face circumference) 265.10
ḡlyax in front of the cliff (cliff face on) 361.9
yánàx nacú [a tree] stands (=face [of ground] from it rises)
cáyadat' up a mountain (*cà* mountain; *yá* face; *da* circumference, outer side; *-t'* to) 268.2
hityát' 'awàát' they came to the front of the house 271.12

The word *yá* is used often for expressing comparison.

axyánàx'lk"lgé you are bigger than I (=my face through your size is big)

axyánàx awlinál you are stouter than I

hityánàx k'vgé it is larger than a house 270.3

It forms a new noun with *-nà* (p. 108), meaning FRONT SIDE.

àxyàndè k'awabá I owe him [money] (=my front to on it moves)

yá PLACE (see also § 39).

gònà yá another place

yà yá face of incline

gònà yédè to another place

yán COMPLETION.

yándè gàxdòsní it will be finished (=end to will some one make)

yàn wòdòdžini it has been finished (=end some one has made)

yáx LIKENESS, SAMENESS.

lél àxyáx 'ùltsìn you are not as strong as I (=not my likeness you are [is to you] strong)

lél àyáx xát' 'ùltsìn I am not strong enough for it (=not its likeness I am [me is] strength)

xao yáx 'àc t'úwayat'i they seemed to her like logs (=log likeness to her mind was) 252.11

lél 'át' yáx 'adà t'ùwut'i he did not care for her (=not a thing likeness her around [his] mind was)

yàx BORDER, RIM, EDGE.

'áyàx shore of a lake ('á lake)

xìcáyàx rim of a pail

'élyàx seashore

binyàxǎ at the bank of a creek (=water-edge) 268.6

'ak' 'áyaxé at the edge of a little lake ('á lake; *-k* small; 'à it) 254.5

'á'yàxǎ to the lake

yàx ABOARD.

yàx wòduwayéq' they pulled her aboard 254.8

yàx q'àsà'i'n after I had carried it aboard

yàx q'asànúk' when I carried him aboard

yeq' TO THE BEACH.*'áyeq' wudjixi'x* he ran down to the beach 263.12*yeq' 'uwagút'* he went down to the beach 263.4, 11; 268.9**yeq' 'at k'udjeltc* every time he brought things down to the beach
267.4*yì* PLACE UNDERNEATH: therefore also in any room that has a cover, such as a house, hut, cave.*'áxyì* under me*bityì ga'sì* house-post (=house under its post)**ne'l yi* inside in the house 259.12*t'àyì* bottom, lower side (*t'a* surface of bottom *q.v.*)*'át'àyì* underneath*h'tt'àyì* under the house**tca'c tàyìx* under branches 258.11*dubit'ì 'àyì* in his house*yík'* inside**tca'c hit' yík'* inside of branch-house 257.7*'àyikdè yàn xàgút'* I go in to the bottom (*i. e.*, from the top; also to swallow)*'àyikdax* from inside 268.3*k'axyì* ceiling (=under side of cover)*btinyì* in water 268.8*'àyidè* into canoe 255.4*bityìdax* from out of the house 260.5*yì* TIME.*t'at'yina'x* through the night 258.9*yìgyu* noon 254.2 (=middle of time)**yìdat xangat* until recently 261.4**yìdatu* now 254.10*yis* FOR. This is combined often with *dji* HAND, and *xa* MOUTH, to express that the object is for use with the hand or for eating.*dudjyis* for her (hands) 252.6*hasdux^u ayis* for their (mouths) 256.6*'axdjyis* for my (hands) 257.11

- 'acyis for him 258.1
 'ayis for him 259.4; 260.12
 duḡés for his (mouth) 262.5; 265.11
 'ixés for your (mouth) 262.6
 duyétk'ḡes for her child's (mouth) 265.5
 'icatḡes for your wife's (mouth) 271.6

yux OUTSIDE OF HOUSE.

- 'áyux wogút' she went outside 255.10
 'a'yux awagut' one went outside 255.12
 *yux wudjixi'x he ran outside 257.9
 *xo yux naci'qic he ran out every time among them 259.2

*wan EDGE 256.14.

- twawa'nḡ inside along 256.2
 duḡoxḡ^u awa'n ḡanḡ at her husband's side's proximity (close to her husband) 256.10; 256.12

dà CIRCUMFERENCE, OUTER SIDE OF A ROUND OBJECT, PLACE AROUND SOMETHING.

- dùdà' around him
 *dùdàdàḡaè from around it 260.14
 *duyada aḡe'gu she wiped her face (=her face around she wiped) 265.10
 càyàdàt' up a mountain (cà mountain; yá face; -t' to) 268.2
 *datḡ kidaḡuL skin them! (=outer side from surface tear) 270.14
 bas ùwàq'óḡ tàn ḡáti dàdè they went by canoe sea-lion their island outer side to 324.2
 dùdà' yut'vḡ'at' a'nh' I am thinking about him (his outer side continuing inside [i. e., my mind] I move continually)

dàk' TOWARD THE SEA.

- *dak udjixi'x she ran out to the water (to a lake) 254.5
 *dak uwagu't he went out to the water (to a creek) 268.6
 dak bas uwago'ḡ they went out to the water in a canoe 324.2
 dàkdè eastward; towards the sea
 dàk' nahác it drifts out to sea
 'ax' a'ndax dàk^u seaward from me (from my proximity)

dàk^u IN SIGHT.

dáq' INLAND 252.10; from water to shore 255.8, 12; 256.1;
258.1, 3.

yu dáqʰ there inland 252.3
dáqde to the shore 255.10, towards inland
'adáq yíadi you go up from the beach 255.14

dáʰ PLACE BEHIND ONE.

'áxdáʰ my back, what is behind me
'áxdáʰdáʰ from behind
'adáʰna'x 'á it is behind me

t'a SURFACE OF BOTTOM, BOTTOM SIDE.

át'ák' under surface of bottom of something
át'ák'a upper surface of bottom (=its bottom surface)
át'ák'ade towards the bottom
át'ák' 'v it is at the head of the bay
t'ayina'x through underneath (see *yi* place underneath, p. 105)
**ku'ttayi'* place under the nest 269.8

t'v INSIDE.

gùšt't'v sky (=cloud inside)
t'at'uk cave (=stone inside on) 270.2
'axt'v in me
'axt'u'wó my inner self (<*ax-t'v-yi*)
t'út' xusiyáq' I pull a long thing toward myself (=toward inside, *i. e.*,
my lap or front of my body)
t'udax yánxagút' I come from inside of something
cawa't' t'uwanx alongside of the woman (=woman inside side at)
256.2
dot'útʰ from his inside (*-tx* from) 270.14
'átgút'údè in the woods ('át' things; *gù* butts of trees; *t'v* inside;
-dè to) 268.5

tá BACK.

'áxlák' back of me
dùh'di tá'k' back of his house
t'a'n táde to a place behind the sea-lions 324.1
'áláx behind it 324.1
nèllá behind in the house (?) 255.8

tek' BEHIND (see *ta*).*'àx lèk* behind me*'àx lèkx' ɪtsi'n* hide it behind me!**yɛl s'ax' 'atèx* behind the raven's hat 382.8 (see also 382.10;
384.6, 19; 386.4)*cu* END.*'axcú'dè* to my end 333.8*'at'k'agédi cutx* from the end of the sides of a mountain-sheep (*k'agédi*)
267.7*basducuk'át'* at their end (*basdu* their; *cu* [misheard *tcu*] end; *k'á*
surface; *-t'* to) 255.2*'a'ncuk'áx* at the end of the town (=town end surface at) 257.6
[*cu* misheard *tcu*]*na* UP RIVER.*nánax* (toward) up river 268.11*nándè* northward (=up river)*nánáx* (by way of) up river*nànà* (at) up river*nà* SIDE*nànà* up river*k'ina'k'* above on a hill*'lxìnà* down river*yànà* face side (see p. 104)*bànanáx* along this side*nèl* HOME, INTERIOR OF HOUSE.*nèlx* in the house*nèldè bas naá't'* they went home 260.12*nèldè' awaxóx* he called (them) in 264.8*nèldè' naá't'* they kept on going in 271.13*gán* OUTSIDE OF HOUSE.*ga'nx yènasní* do it outside!*dùcát' gán't' 'àgáx* his wife wept outside (=his wife the outside at
wept) 323.3

gánt' wvgú't' at the outside they walked 327.13
ga'nt' 'uwagút' she went outside 255.8
gànyax k'áwdulúú was made to live outside 257.5
ba gu gánx 'a come outside 259.8
gánu q'uṣ has wduq'él they started back outside 260.11
ga'ndè (toward) outside 267.6

**giyu* MIDDLE 252.1.

**yí'giyu* mid-day 254.2
giyigél in the middle 254.6
bíndè giyige daqxu aw when he came to the middle of the water 301.10

k'á SURFACE.

'àxk'á on me
bítik'á the house-top
bítik'á on the house
cák'á on the head
càk'á bow of canoe
càk'anáx across the mountain (*cà* mountain; *-náx* through) 254.3
'á'k'át' on the surface of the lake 257.2
duwack'á surface of her cheek 265.10
dugókk'aṣ at the surface of his ears 272.2

k'í TOP.

càk'í top of head
càcàk'í top of mountain (=mountain head top)
dùhidi k'inák' top of his house
'axk'inàk' above me
 **tš'u tsxán 'á'nì k'inax* [in the air] over a Tsimshian town (=Tsimshian town their top on) 254.11
 **duí'c 'á'nì 'ák'uná* [in the air] over her father's town (=her father town his its top) 254.13
duk'inádà above him [on a mountain] (=his top outer side) 264.3
k'indè upward 362.6

gè PLACE BETWEEN FOLDS OF SOMETHING.

xúxgè between the pages of a book
dugátsgè between his legs

'agéx inside [a fort] (=it between at) 296.2

'agédè toward the inside [of a fort] 296.2

núgè inside of a fort 296.11

gut' WITHOUT.

*agō't without him 361.9

*dogō't without him 356.12

'àkàtskugút' without the boy [168.6¹]

q'in THIS SIDE (opposite to *ya* FACE).

*waktwa'ni *q'inx* this side of Victoria 406.68

Used in comparisons to express a lesser degree of a quality.

'àxq'in 'ik'ugè you are smaller than I (this side of me you are big)

'àq'in k'ugè it is smaller than (another object)

'àxq'in 'włxun you are thinner than I

'àxq'in 'ik'uda't you are lighter than I

xán PROXIMITY.

'àx xánnáx near me (=my proximity through)

duká'k xánx close to his uncle (=his uncle proximity at) 262.2

qá'xáxáni' to the mouths of men (*qá* man; *xá* mouth; *-t'* towards)
262.3

awán xá'nx near by (*à* it; *wán* side; *-x* at) 256.12

duLá' xá'ndè to his mother 258.9

duyì xándè toward a place near and under him (*yì* place underneath;
-dè towards) 262.9

dui'c ne'lu xánx near her father's house (*'i'c* father; *neł* inside of house,
home; *-(y)ı* possessive) 252.6

xò PLACE AMONG.

bàxò among us

basduxox in their midst (*basdu* their; *-x* at)

caq'xòx among driftwood 253.7

xát' xónax among the salmon 302.5

¹Reference to text at end of this paper.

A few nominal stems of the same form as the locative nouns express concepts of a different character:—

sák^u material, destined to be—

nàát'sák^u material for clothing

nígwał'sák^u material for paint

'axca't'sák^u my future wife

**dukedē'disak^u* what is to be an apron 318.4

**tš'xayⁱ sak^u* intended to make them sneeze 324.3

**čka'lnkšā'ti sak^u* to be one who is expert in telling 379.4 (*šā'ti* see p. 91)

**i'laocadayⁱ sak^u* to be your armor 381.1

qv^t destruction (?)

qvda^x cūwaxⁱx they came to an end

**qot^x cū'waxⁱx* they were destroyed 267.1

§ 43. COMPOSITION OF STEMS.

Attributive relations are expressed by the juxtaposition of stems.

tè hīt' stone house (*té'* stone, *hīt'* house)

lú xàn nasal point, point of nose (*lú* nose, *xàn* point)

gūt^c gáš wolf post 338.14

cáwat' yét' woman child (daughter) 363.6

Kágwantan càwát a Kagwantan woman 338.7

Similar compounds designating parts of the body may be considered in the same way (see p. 89):

qácá human head (*qá* man; *cá* head)

xútsca grizzly-bear head (*xúts* grizzly bear)

Since parts of the body and terms of relationship take no possessive suffixes (see p. 89), terms of this class form compounds by juxtaposition which have a possessive meaning.

Terms designating parts of the body, at least, might also be explained as of attributive character. When parts of the

body of human beings are designated, it is customary to express this by adding the noun *qá* MAN, or *qà* SOME PERSON.

qáca man's head (or human head)

qàca some person's head (or some human head)

xùtsca bear's head

For terms of relationship there is an actual possessive relation of the nouns that stand in juxtaposition.

**qayega'tgen* *La* qayega'tgen's mother 338.12

gùx" yátk" a slave's child (or slave child) 264.14

duk'ák' cat' his uncle's wife (*k'ák'* uncle, *cat'* wife) 265.14

It is not necessary to consider these terms as single words, since the component elements retain their independence. When certain compounds of this class appear as proper names, the pitch of one of the component elements may change from high to low, and in this case a true compound is formed (see p. 12).

xùts nùwú the bear's fort

xùtsnùwú Bear Fort (a place name)

'ák" small lake

'àk"qwán people of Little Lake

The same happens when nouns designating parts of the body are compounded with verbal stems expressing qualities, in the sense that these qualities are permanent, and therefore serve, in these combinations, as attributive terms of nominal or predicative character.

yàzèl white-faced (*yá* face; *zét* white)

zèt yá a white face

lùtécéx dirty-nosed (*lù* nose; *técéx* dirty); but *dùlòwù lùtécéx* his nose is dirty

gùkkùwát long-eared (*gùk"* ear; *kùwát* [from *yat*] long)

yù lùtécéx that dirty-faced (nosed) one!

yàkùwùx" 'ulán (you) broad-faced fellow!

A change from high to low pitch occurs also in a few cases in which a noun designating a part of the body is used in a wider, locative sense.

yá face (surface); *llyáxàn* point of nose (*lú* nose; *yá* face; *xàn* point)

Terms expressing some parts of the body (like *ḡá* MOUTH, *lú* NOSE, *yá* FACE, etc.) and certain locative terms (like *k'á* SURFACE) enter also into verbal compounds (see § 30, p. 68).

DEMONSTRATIVE AND INTERROGATIVE PRONOUNS (§§ 44-45).

§ 44. DEMONSTRATIVE PRONOUNS.

There are five forms of the demonstrative pronoun:

<i>yá</i> this near me	<i>bé</i> that near him and nearer than you
<i>wé</i> that near thee	<i>yú</i> that near him and farther away than you

A fifth form *bà* occurs in

<i>bàdè</i> this way, in the direction towards me 344.14	<i>bàndè</i> this way [169.4']
<i>bàt'</i> hither 353.5	<i>bàx</i> here

I have no other forms of *bà*, and its meaning is therefore uncertain.

Demonstrative adverbs are derived from these by means of post-positions and by composition with pronouns.

<i>yàx yuxèwàt'an</i> he talked here	<i>he'dè</i> towards him who is nearer than you
<i>yút' q'ùxàv</i> I live there	
<i>yádàx</i> away from here, near me	<i>yúdè</i> towards him who is farther away than you
<i>yádè</i> towards me	
<i>wédè</i> towards you	

¹Reference to text at end of this paper.

The demonstrative pronouns, when used as attributes, do not take post-positions. These are attached to the noun.

yábitx̣ in this house
**yaqoa'ztūx̣* in these feathers
 385.12

yábitx̣x̣ yix̣ in these houses (literally, these houses in under side in)

The demonstratives in connection with the third person pronoun 'à are used very commonly in narrative. In most of the texts recorded by Dr. Swanton, and also in Mr. Shotridge's text, the form 'àwé occurs, apparently as a predicative form summarizing what precedes.

tías gucé 'awé yàn'awutjag' only I do not know, that it was, he maintained it

We find also

'àx̣ 'ayá here
 'àx̣ 'awé there
 'àx̣ 'ahé there, near him and nearer than you

'àx̣ 'ayú there, near him and farther than you

We find, however, also forms with other demonstratives.

núgùtc 'áyá bàt' xwàgùt' because he is sick, hither I come
núgùtc 'awé bàt' iyàgùt' because he is sick, hither you come
xàt' núgùtc 'áyá bàt' 'uwayùt' because I am sick, hither he comes
xàt' núgùtc 'áyú bàt' wùgùdín because I was sick, hither he came

**itū'wug, yanē'k'*, *ayū' acia'osiqá* are your feelings sick? that he said to her 384.9
**tāk' wōnā'wa akā'k-bas, ā'ya yaqlazē'x̣* long ago dead our uncles, these are dancing 385.10

The demonstrative pronouns occur also with an element *dū* (see also pp. 45, 52, 116).

yádū 'agé is it here?
yádū b̄b̄ he is here
**yū'do yīī'c ānī'* there is your father's house 253.14

Related to these forms are probably—

*ā'wu ho he is there 265.7 ('āwò 'āgē hū is he there?)

'āwò 'āgē is it there?

*ā'wu has they are there 287.5

The interrogative *gùsú* may perhaps be derived from *gù-sá-wó*.

NOTE.—In the songs contained in Swanton's collection a form *ci* is found which is translated as a demonstrative.

*dēl yax wudatsē'n cēyē'l that raven must be a big fellow 390.1

*yēsū' xat yailidjē'tc ceyē'l you surprise me, O raven! 401.1

*ax'yáx wunī'y qā ci'lingt ā'n tūt wusgaxē'n like me being a man this people's land in is crying 407.4

*yax ci'tūwu' yaq'gwatī' how will this mind be (?) 398.1

*Lēk' yendudzūqā' ci Gānaxtē'di ya'tx̄ not finished speaking these Gānax-tē'di's children (?) 397.4

*ceqayē'h this raven tribe 397.4 (see also 392.1; 405.1)

This element appears also before verbs in a position analogous to other demonstratives.

*dē cūlgā'wu gawayā'ge now this drum is making noise

*uxkē' yanaqē'n cūyeyatū Wuckitā'n ya'tx̄ why do you say this, Wuckitā'n's children (?) 411.4

Probably a number of doubtful forms belong with this element.

*l'sas acuwu' wudLa'xe ak'cē'gi only this half-mouldy one? 311.5

*gu āk'ce dēl k'edē'n iwutā'q here where you will be well warmed 377.1

*ak'ce' iwake'gi are you here good? 396.4

*dasa'k'cī yitucūna' what caused you (to come) here? 283.2

*dātinsa'k'ci with what (can you act)? 295.9

*wā'sak'cis xat qogwati' how shall I be? 415.2

*gūsū' guce'l where may not — 410.5

*tca xat guce' dēl — indeed to me not — 413.5 (also 410.10)

*agā' guci therefore then (see also 394.4; 398.3; 408.6)

The element *ak*^u, which appears in combination with *ci* (see examples above), occurs also with other demonstratives.

akya 400.6

akwe 401.5; 406.7

§ 45. INTERROGATIVE AND INDEFINITE PRONOUNS, ADVERBS, AND PARTICLES.

Interrogative and indefinite pronominal and adverbial stems are—

'à(*dù*) who? some one
dà what? something

wà how? somehow
gù where? somewhere

The particle *sá* appears in combination with all of these, both in interrogative and in indefinite forms.

The particle 'agi (-gi) expresses the question in sentences that contain no interrogative pronoun, but in some cases it is also used with the pronoun. In the form -sgi the particle has a dubitative meaning.

1. 'à(*dù*) WHO? SOME ONE.

The *dù* of this pronoun is evidently an independent morphological element, perhaps related to the third person *dù* (see pp. 45, 52, 114). We find—

yàdù bú he is here
wédù 'àgé is it here?
yádù 'àgé is it here?

(a) Interrogative pronoun with *sá*.

'àdù'sá whom do you mean?
'àdùsà'yú who is he?
'àdùtsà who did it? (literally, by whom?)
'àdùsá 'adé yà'nàgút' who went there?
*adō'tsa wuɛɛ́q̣ ās-ɛɛ́h who broke the branch? 290.12

(b) Particle *sá* separated from interrogative pronoun.

- **adutū'xsas yē natī'tc* in whose mind is it? 414.4 (*tūx* in mind)
āsdō'sa who? 379.4

(c) With particle *agi* (see under No. 5).

- **adū'sgi qasī' gaca'* who perhaps will marry my daughter? 273.2
 **adū'tsa kāwanā'gi xa'ayā* who sent these warriors? 339.5

(d) Indefinite pronoun with *sá*.

- tā 'ādū sá* any one
 **adū'sa gūx dutcīyē'yat* whoever has slaves 345.1 (also 347.8)
 **lēl adu'tsa* no one 266.3
 **ādū'sa duḷā'k qodzite'* whoever has a sister 347.4

2. *dà* WHAT? SOMETHING.(a) Interrogative pronoun with *sá*.

- **dasa'yu* what is that? 258.2; 349.9; 371.2
 **dā'saya* what is this? 331.12
dāsá what?
 **dasa'k"ci yitucūna'* what caused you (to come)? 283.2

(b) Particle *sá* separated from interrogative pronoun.

- **badā'tnsa* with what? 273.4
 **dāqubī'ndesa' yiban* to what creek are you going? 305.1
 **daqā'tkaxsa cxa'dzuxan* what do I love? 401.3 (in Swanton read LOVE for LIVE)
 **daqā'tkaxsa axtuwa'sigu* what do I care? 398.7
 **dātsak"sayu'* for what? 414.8
 **dagagō'tsa* what about the Wolf phratry? 397.8
 **dagoqātsa xat gaxsinē'x* what person will save me? 408.8
dāttcsāyū for what reason? (literally, by what means is it?)
dāqvāsá which one? (*qvā* however)
 **dātinsa'k"ci* with what? 295.9

(c) Without *sá*.

- da' yidat* why now? 404.8

(d) Indefinite pronoun with *sá*.

dàsá something

tádàsá whatever 334.12

3. *wà* HOW? SOMEHOW.

(a) Interrogative adverb with *sá*.

wàsá yát'í how is it?

**wása xat yate' xat* how am I? 273.4

**wá'sas xat yatí'* how am I? 295.9

**wasá' duwasá'k"* how does one name it? 340.12, 13

**he wá'sa itū'watí* how are you minded? 384.8

**wá'sa iya'odudziga'* how did they say to you? 302.12

**wá'sa i'wani* how are you? 312.2 (also 273.9; 275.5)

**wa'sa qōwanū'k"* *qo'uawe* how are the people acting? 284.11

**hawá'sas i'yenuk iwactu'* how is the inside of your cheek? 282.4

**wa'sal cāyadat igu't* how (is it that) you do not go up the mountain?
268.2

(b) Particle *sá* separated from the interrogative adverb.

wànanisáyú what has happened there? (See under [e])

(c) Without particle *sá*.

wànaní what has happened?

(d) Indefinite adverb with *sá*.

**wása* whatever 344.11 (see also 350.9)

twàsá not anyhow

lél wàsá in no way

wàsá q'al'á dūyát' adáv'gunútc as a mother washes her child

(e) Particle *sá* separated from indefinite adverb.

lél wà 'atwuniyisayú nothing at all happened

**wāqoguķē'sawe* when it became good weather 351.4

**wai'xsaxa'nisa* how I love you 411.8

The form **wānanī'sawe* (297.4, 10; 303.7, 11, 13; 304.7; 306.9; 308.13) AS IT HAPPENED is used in the sense of AT

ONCE. It occurs also with other demonstratives, as *wanani'sayu* (369.1, 2; 379.7).

4. *gu* WHERE? SOMEWHERE.

(a) This adverb appears generally in the form *gùsù*.

gùsù bú quà where is he? (*quà* however)

**gùsu'ho axqē'lk* where is my nephew? 268.9 (see also 290.10; 297.9; 311.10, 12; 359.4; 362.1)

(b) Interrogative adverb with *sá*.

gùsá where?

(c) Particle *sá* separated from interrogative adverb.

**gudē'sa* which way? 315.2

gut'ása q'iyáv where do you live?

**gūtṣ nao sa ika'ohcu* from where did you get rum? 403.8

**gū'nax a'de wuqoxō'sa* which way did you go? 275.14

**guda'ṣsa* whence? 335.4

**gudaxqā'ṣsayu* whence is it? 259.10

(d) Indefinite adverb with *sá*.

**ba gū'sa* (here) where 267.8

tàà gùsá anywhere

(e) Particle *sá* separated from indefinite adverb.

**gudē'sa* to some place 347.5

tàagùtsa everywhere 267.2

**Lēl gudē'sa* to nowhere 351.11

**gutṣa'isayu* from somewhere 259.12

(f) Indefinite adverb without *sá*.

**Lēl gāwe* (= *gù'āwé*) nowhere 351.11

**gūtṣ* from anywhere 361.4

**gudē'nax* to some place 347.5

(g) Derived from *gu* is also—

gùtgìnsa' when

5. *sá*, interrogative and indefinite particle.

In the preceding examples it has been shown that *sá* appears both with interrogative and indefinite pronouns and adverbs. It seems that sometimes this particle determines the interrogative form.

'à*sá* is that he?

In some cases a terminal *s* is found which may be related to *sá*.

'à*q'vàs* what about it? (*q'vá* however)

hòq'vàs what about him?

dàq'vàs what however?

wàsás yát'ì how is he? (see also 282.4)

6. *-gi* interrogative particle.

(a) In sentences without interrogative pronoun or adverb.

**iskū'gi* do you know? 313.7, 9; 314.4; 384.1

**ūū'wugi yanē'k"* is your heart sick? 384.9

Le'gīt xāt' 'vūk" am I not sick?

(b) With pronoun 'a of third person.

**dji'dagi kādjiyata'n* did he give her to him (his hands)? 365.10

**yū' nū agi' Lēl yen'unī'tc* that fort is it not ready? 315.7

**yīhā'ntc agi' ye yī'sini* did ye do this? 281.4

**yīyāā'xtc age'* do you hear it? 294.5

**wae'tc agi' acuka'yiliya'x* was it made by you? 410.4

**līngi'tc agi' ye usi'ni* does a person do it? 411.5

Le'k' 'àgīt xāt' 'vūk" am I not sick?

(c) With interrogative pronouns or adverbs.

gūsū' yen yuq'xe'tcgi when was it broken off? 290.10

waē'tc gāwe (= gū 'àwē)ge yē'sini did you do it? 267.9

(d) -sgɬ PERHAPS (?).

*adū'sgɬ qasɪ' gaca' who perhaps will marry my daughter? 273.2;
394.9

*təayē'guskɬ perhaps entirely (?) 254.12
dē wəduwədjəq' 'əsgɬ 'axbɪnɬ here perhaps some one killed my elder
brother

§ 46. NEGATION.

The negative is expressed by particles, the influence of which upon the modal prefixes has been discussed on pp. 60 *et seq.*

The negative forms of the verb are expressed by the particle *l*. This appears alone only in subordinate clauses.

*l ana'x keqəgudiyá when I cannot come 391.8
l xət' gvnúk^u when I was not sick
l yək'xəq'əx when I was not travelling by canoe
lyəgəxləsín whenever I hide it

We have also

lxədjə'qcgidē after all, I did not kill him

In other cases the negation *l* is always preceded by a conjunction or by adverbial forms of various types. If there is no other conjunction, *le'* THEN is used.

Ləl xət' 'ənu'k^u I am not sick
Ləl yənəq'əx I am not travelling by canoe
*Ləl has uəxɬc kədē'n they did not hear well 294.4
*Ləl adē' has gunə'xsnɪya not was there a way of their doing 297.2
*wā'sal cāyadat igu't why don't you go up the mountain? 268.2
*təul ā'dudjaqdju' when they had not killed (any) 305.10
ləəl 'əxəxəyɪ k'ət' if only I had not eaten it
Ləxl xət' 'ənu'k^u I am not very sick

In negative questions the independent negation *Lék* is followed by the interrogative particle (*'a*)*gi* and by the negative *l*.

Lék 'àgìl xàt' 'inúk'' am I not sick?
Légìl xàt' 'inúk'' am I not sick?

The prohibitive is expressed by *lil*.

lil yùxòq' òxgòq' don't let me travel by canoe!
lil nèt 'igùdíq' don't go in!
 **lil xatāt yitūcti'gk* don't listen to her! 300.2
 **lil ayi'kde djina'qxeq* don't let it go there! 380.1
 **lil datī'nqēq yu tēxsā'ni* don't let me watch the little stones 390.7

The negation NO is expressed by *Leḱ*.

**Leḱ* no 268.1; 397.4
Làx Léḱ positively no!

§ 47. IMPERSONAL VERBS.

All verbs expressing qualities are impersonal, and therefore never take the subjective pronouns of the first and second persons and of the plural. To this group belong,—

<i>'át</i> cold	<i>dex</i> ashamed	<i>nuk''</i> sick
<i>yał</i> long	<i>là</i> hot	<i>ge</i> large
<i>wuś</i> hard	<i>tsin</i> strong	<i>xweł</i> tired
<i>dál</i> heavy		

For instance:

k'e xàt' guganúk'' I shall be sick
xàt' wvne'x I am safe

A number of ideas that in English are conceived as activities belong to the same class.

<i>xe</i> to camp	<i>xat' gugaxé</i> I am going to camp
<i>sú</i> to help	
<i>nà</i> to die	<i>xat' wvnà</i> I died

Other intransitive verbs take the subjective pronouns.

<i>xà hán</i> I stand	<i>t'u q'in</i> we sit
<i>xà 'á</i> I sit	<i>q'ux''áv</i> I am dwelling

VOCABULARY (§§ 48-52).

TLINGIT-ENGLISH VOCABULARY¹ (§§ 48-51).

§ 48. NOUNS.

'à a thing	(<i>'u</i>) deep 306.5 (<i>*yalc</i> back current; better, deep [water])
'á lake 257.13	'ic father 252.2, 5, 6; 257.4; 258.4
'à'dà barbed harpoon-point 310.3, 6; 326.4; 355.15	*'itc' rock 369.3; 370.12
'át' thing 337.1, 10	'inì armpit [173.2]
nak' 'át' clothing	'ik' brother (said by female) 286.13; 350.11; 409.5; 411.1
na 'át' armor 291.11	*'ix point of land 310.2
da 'át' dress	'ixl' shaman 272.8; 308.4; 310.2, 5; 331.13; 332.1
*'át'ú emblem 342.6	(<i>'una</i>) gun 326.3
'atdàyi birch	'ux tooth 263.1; 283.3, 6
*('atqéci) dried fish 283.4	ya face 259.12; 260.4; 263.1; 265.10; 271.12; 326.9; 327.4
'át' father's sister 372.4; 385.15; 415.2	yà náq" bait (=face devil-fish)
'às tree 281.10; 289.9; 335.13; 342.1; 361.10	yáy whale 266.5-8
'àn town 252.1; 257.5; 343.5, 6; home 314.7, 8	yaw herring 304.8, 11; 313.6; 318.7; 319.9
'àn qáwu chief (=town man) 258.14	yát' offspring
lìngi't' 'àní world (=the town of the people) 259.7	yán completion
'anĕ" infant of nobility	yan hunger 255.5; 262.2; 301.4; 359.5, 6
*'aqáxyt' long stringers (longitudinal beams) of house 336.4	yàndét' celery [172.12]
'èq' copper 258.7, 8, 11, 12; 259.6, 7; 354.12, 15; 355.8	yàk' mussel 366.5
'éq' beach 259.11; 306.5	yàk" canoe 254.6; 258.4, 7, 8; 304.2; 306.5; 322.6; 355.9
'èx fish-oil 253.7; 345.12; 363.10	yáx"it' sea-otter 323.7
'él' salt, sea 308.2, 3; 355.6	yàx border, edge 254.5; 268.7
'it' place 254.4; 262.5; 298.6	yáx likeness, sameness 252.11
	yahùlét' cockle

¹ Entries placed in parentheses are both nominal and verbal stems. Entries in brackets relate to the text, pp. 168-175 of this volume. Words in parentheses occur both in nominal and verbal forms.

**yet* fat 359.9
**yene'si* tallow 280.9
yék' spirit 270.2; 410.7
yel raven 258.6; 346.5
yì place underneath 255.4; 257.7; 258.11; 260.5; 268.3
yit' son 257.3, 5, 6, 7; 259.5
yis purpose
yis wedge 335.14; 345.10; 369.11
**yis* spear 258.3
**yis* shell 278.9
**yiw* stomach 336.5; 363.10, 12
**wat* mouth of river 303.2; 315.5; 353.6
**wá's* stick 252.9; bush 384.14
wá'six caribou
wác cheek 265.10; 267.8; 268.1, 2; 304.9, 11
wác 'át' balls of tobacco (=cheek thing) 342.4
wán edge 275.5; 277.5; 331.8
waq' eye 275.8; 277.1; 278.6; 327.4; 355.1; 372.6; 379.7
wú father-in-law 260.13
**wu* food 353.9; 359.5; 363.1
wù't' ?
t'iy wùdi prepared bark for making matting
**wusánì* short hunting-spear 326.3; 327.6
(wùtsagá) cane 345.2; 386.2
wùl cavity 260.9; 271.12; 277.5; 281.10
**ba* shadow 310.9
bàt' a certain one 268.8; 272.11
bat' enclosure 283.2; 328.1; 357.9
bár dung 252.4; 275.11; 279.3; 367.4
bit' house 257.6, 7; 336.1, 2, 3, 7, 8; 343.8
bín water 336.6

**buté* last 278.8
bínx elder brother (said by male)
da weasel 328.12; 347.11; 349.4
(dàldèdi) shaman's outfit 339.13
dà circumference, outside of round object, place around 260.14; 265.10; 268.2; 270.14
da part of tree above man's height
**daededi* main timbers of house 335.13; 336.2
**dawa'tgiya* humming-bird 412 (89)
**dane't* grease-box 255.4, 6
**dakét* memorial pole 376.2, 5; 377.5, 7
dáx place behind one
dè trail 411.1
dis moon 303.5, 6; 361.4: month 358.13
**duk'* skin 272.7; 323.8; 370.5
**duq* cottonwood-tree 360.6
dúl crane 317.5
t'a surface of bottom, bottom side 269.8
t'a back (? see *ta*)
(t'a) sleep 326.8; 364.3
t'áy fat 284.8; 288.2
t'áy garden
**t'áys* axe (=stone wedge) 341.8
t'awé mountain-sheep
t'at' night 316.11; 343.5; 358.13
t'at'úk' cave 270.2; 410.7
t'ás thread
t'àn navel
t'àn sea-lion 324.1-4; 363.12
t'ak' year 322.1, 2; 336.3; 350.1, 6; 356.7; 358.5, 6; 365.13
t'áql hammer
t'aqayel mortar 342.2
**t'ax* retaining-plank 346.1
t'áqa mosquito 278.13
t'áxxè dentalia

- (*t'áx'*) smoke-signal, smoke rising
from house [170.4]
t'axál needle
t'éx heart 297.9; 380.4
t'è stone 274.11; 277.6; 330.12,
13; 334.15; 335.14; 345.10;
360.2: gall
dot'èkí his little stone
t'í chin
t'íy thick bark
**t'inná* copper plate 259.13; 261.5;
347.1; 355.9; 356.4
t'inx *Arctostaphylus uva ursi*
(*t'ix*) rope
t'il shoe 370.5
t'il scar
t'il dog-salmon 303.11
t'ú mind 315.12: inside 256.2;
268.5
t'ù tallow 280.5
**t'utc* fresh 306.11; 316.3
t'oq' anus 252.4
tà king-salmon
dulàk'v his small king-salmon
tá board
dulàk'v his small board
tá back 255.8; 324.1
táw feather
tát(k) a small living thing
táq'' joist
ʔatáx door 342.2
tál flatness
tek behind (see *tá*) 382.8
(*tèxá*) bent hook
tíy elbow
tíy k'uwat long-elbowed
**tíq* ice 273.3, 11
tuk' cradle
(*sa*) name
**sanaxét* south wind 410.9
sán'è father's brother
- **sak'* olachen 331.3, 10; 351.7;
363.10
sák'' material 258.12
sák'' small rafters of house
sák''t'i handle 368.4
sáqs bow and arrows 257.11;
270.12 (a tree used for mak-
ing bows): bow (**saks*)
si neck 307.2; 316.5, 7 (*sa* 307.2;
sét 316.7)
sí daughter 252.1; 259.3; 260.9,
14; 273.1, 2; 332.5
**sút* horizon 314.9
sit' spruce 325.1
**sit'* glacier 329.8; 338.3; 348.10
sím deadfall
sik' strap, belt, cord
**su* rain 329.10
śà clay
śali master 326.6; 336.1; 343.8,
10
śát left side 291.8
śàgèdì beaver 332.10; 333.7; 335.8
(not *śagedì* as on 333.7)
śàgèdìt'àn bat
(*śàgèdìt'àn* driving beavers)
śàq' bone 284.2; 328.11, 12; 329.14;
357.5
**śagse'd* bone necklace 318.6
śàx ground-hog 329.10; 391.1
śax'' hat 336.12; 346.5; 376.10;
385.2; 386.1
**śax'' cadakúq* hat with rings
336.12
**śaxl* devil's-club 308.2, 3; 384.10;
385.2
(*śèq*) smoke 253.11; 327.12
**śaqdakít* pipe 342.4
śì eyebrows
śik' black bear 357.11
śix dust

- šix* dish 281.2, 9, 12; 347.1; 353.1
**šūga* moss 284.4
šū withe
(šūw) blue, green 349.9: green-stone 341.8
**šūš* a water-bird, *sp.* 318.5
**šūk^u* rib 278.8
džās skin 328.1: thong [173.1]
**tsasgwél* bag 328.11
tša seal 263.13; 326.2, 4
tsantč flounder
tsàgál spear 362.8 (*tsàgál* 338.9)
tsálk gopher 333.8; 348.3
**tsalxán* Cape Fairweather 328.14
tslsk^u moose 332.10; 333.7; 344.11
tsus^k owl 300.5
**tsík^u* roasting-spit 314.2
tšut^uát^u morning 322.4, 5; 331.11
tšvtsk^u bird 327.4
cá head 277.14; 331.1; 344.8
cá women (plural) 275.14; 328.2; 344.7
cà mountain 277.6; 329.1; 357.9
canax valley 354.12, 14, 15
càw Chiton Stelleri
càwát^u woman (singular) 259.6; 260.1, 5
cát^u wife 262.2; 278.11; 383.6
càt^u stem of plant
cát^u elder sister (said by male) 281.5; 282.3, 8
(càn) poor thing
càn old person 280.6; 282.11; 383.6
**cagún* ammunition 290.14; 291.1
caq^u driftwood 253.7
cál spoon 335.3; 345.6
cal salmon-trap 315.9
cé blood 327.6; 365.8
cèt horn 362.8
cècúx^u rattle 318.4
(cl) song 336.5; 343.6; 349.1; 353.2
cìy right side 291.8
cìy limb of tree 324.2
ciyít before
cú end 255.2; 257.6; 267.7; 333.8; 363.10
cùk^uá ancestor
cù half
**cux^u* seal spear-shaft 326.4
(djá hush!)
djádji snowshoes 328.9; 329.6
djámwò mountain-goat 270.11; 285.10; 357.11; 362.6, 8
**djaqóx^u* skin canoe 351.3, 13
djin hand 355.1
(djun) dream 322.4; 357.1; 364.5, 6, 10
**tcaš* humpback-salmon 303.11; 305.3; 355.13, 14
**tcac* branch 257.6, 7; 258.11
tcàn mother-in-law 285.7
(tcún) vertical 282.1
tcùnét arrow 335.2
**tcuk^uan* brush 333.3, 11: grass [172.17]
tcxánk^u grandchild 253.12; 283.8-11
(tčak^u) long ago; old 327.11
tčàk^u eagle 269.3
tčal cache [174.15]
tčitgá skate
**tčitá* toilet-stick 357.6
**tčín* hair switch 340.13; 341.3; iron hair-ornament
na tribe, people 409.8, 10
nak^u 'át^u clothing
nák^u medicine 367.6; 373.4
nagašé fox
náq^u bait, devil-fish 276.3, 7
nàxèn Chilkat blanket 343.7

náx^u halibut-hook
nəl inside of house 260.12; 264.8;
 271.13; 376.9
nù fort 315.9
núsk^u wolverene
nuk^u wind
núkciyán mink (see *lukciyán*)
nux shell 329.6; 366.6
gaw drum 328.13, 14; 335.14;
 343.4; 353.1
gaš post (**gaš*) 262.5, 6; 336.2;
 385.5, 6
gán outside of house 260.4; 323.3;
 327.13
 (*gàn*) shine, sun, fire 283.5; 322.6,
 8; 364.12; 380.21
gàqlán palate
gáx^u duck
gál (**gar*) clam 265.4; 364.11
**gic* kelp 283.12; 284.3
**gidjuk* (*kudjuk*) fish-hawk 256.7
gú butt-end of standing tree
gùš cloud 304.1; 329.11 (see *gwaš*)
**guc* thumb 286.5, 12
gùtc hill [170.9] 253.11; 282.10
**(ca)gun* friend 267.1
**gunxá* abalone 328.8; 334.12;
 344.7
gúk^u ear 272.2; 328.8; 336.10,
 11; 366.10
gùx^u slave 252.2, 6; 260.2, 3;
 261.5; 332.11; 343.9
 (*gwaš*) foggy, (*qogás*) 348.6 fog)
 (*gwálà*) dagger
gwél bag, pouch
k'a surface 254.3; 257.2; 265.10;
 272.2
k'abák^u (**qubák*^u) 302.8; *qabák*^u
 278.6; 304.12) salmon-roe
**k'at* shallow basket 300.1, 3
k'át sea-otter harpoon

**(k'at'ix)* twisted copper ring
k'át digging-stick
 (*k'ascyé*) something strange
**k'ats* pounded shell 329.5; 342.3
k'ani brother-in-law 323.8; 353.
 11; 367.7
k'agák mouse 282.10, 11
**k'agedi* side of sheep 267.5, 7;
 271.3
k'ák mother's brother 264.1, 6;
 268.3, 4; 269.11; 410.7
k'ák' cáí mother's brother's wife
 265.9, 13, 14; 267.7, 9
k'ak^u, see *q'ak*^u
k'ax cover
k'ált ashes [175.6]
k'áltk^u brother's child (said by
 woman)
k'èt cover
kédéd apron 318.4, 5
**k'étu* pick 338.8
k'ècic alnus
k'élk sister's child (said by man)
 (**qelk*) 267.6, 10; 268.1, 10;
 269.6, 7, 12; 278.3; 379.3
'ic k'élk father's sister's child
**k'éladi* gull 269.3, 4; 301.3;
 308.7; 350.8
k'èl dog 353.9; 362.4, 5
k'i top 254.11, 13; 264.3; 362.6
**k'is* bracelet 258.12
k'ik younger brother, younger
 sister 281.6; 282, 3, 4, 8, 11,
 12; 322.5; 353.8, 9
k'ùw Chiton tunicata
**k'ut* salmon-nest 268.7, 11, 12;
 269.5, 6
k'úcdà otter
k'ùšìn rat 277.1
**k'utl* point of spear 310.3 (or
k'ulc 327.7)

- k'úq*^u hole [173.3]
 (k'úxéLcan) hideous, ghost
kwal egg
 **kwas* urine 275.1
kan anger 260.12; 321.6
 **kágan* a fish 351.7
kàk'ané grease-dish
ké butt-end of tree, log 262.5, 6
 **késánu* boys 259.2; 345.12; 354.9
 **kink* stale salmon-head 278.3, 5
kudàs shirt 277.3, 4; 297.7; 346.1;
 370.5
kúx^u marten 328.8; 332.10; 343.7
 **kolk*^u mud 384.11, 17
 **kwalx* green fern-roots 358.7, 9
gayés iron 258.12
gàt^u sockeye-salmon
 (gàs post, see gàs)
gátc mat 316.7, 8
gan fire-wood 273.9; 274.7;
 369.11; 383.5 (see *gan*)
 (gan outside 260.4, see *gán*)
gànuik^u petrel
 **ganc* leaf-tobacco 329.5; 342.1, 5
gàq^u lynx
gaq^u heart of tree 366.1
 (gaz clam, see gál^u; cliff, see gél^u)
gè place between folds of something
 296.2, 11
 **gey* head of bay 326.5, 7; 330.8
gew net
 **gél*^u cliff 270.11; 361.3, 9 (giz
 353.12)
gùtc wolf 343.8
gvna other 369.5
gunaná foreign tribe (Athapascan)
gqtc olachen-net 331.5; 332.7, 9, 11
q'á man 258.14; 259.10; 262.3;
 322.2; 344.8
 'àn qáwu chief (=town man)
 252.1
- q'à* some one
 **q'abás* filth 257.3
 **q'at*^u rock-slide 300.9
 (q'as) stick 285.7 (qas 285.2)
q'anacgudé poor 257.4; 261.3;
 291.9; 374.6
 **q'ak*^u wide 252.4
q'ak^u basket for berrying (**kak*^u)
 252.5; 286.4, 7, 13; 345.6
q'ea dawn 374.3, 4; 375.3
q'is high water 376.1
q'ln this side (opposite to ya face)
 406.9
q'ln Anas clypeata 303.3; 403
 (54)
 **q'lna* quill 256.7
q'v life
q'wàk'àn deer
 (qubak^u, see k'abák^u)
q'úk^u chest, box 268.3; 328.7
qwán people 333.12; 374.6
 (q pity!)
qà mouth of a bottle or bucket
 **qà* point of land 330.10; 409.3
 (xan ?)
qàite garbage 257.8, 10; 258.14
 **qas* cascade 308.12, 14; 309.1
qak^u valley 343.11; 344.1, 3
 (qat see xat)
 **qen* painted boards 381.7
 **quts* tentacles of squid 276.5-8
q'onnyèl wàsì rose-bush 384.14 (wàsì
 bush, stick)
 **qox*^u flesh (?) 314.14
 **qoz* stomach, belly 367.13
qwáz^u pot
 **(qwaz)* down, feathers 272.2;
 307.7; 316.8, 9; 344.7
 **xacti* sack 329.2
xácqo sponge for scratching skin
 338.17; 339.1

- xatšt'u* in the sky
**xak^u* sandbar 268.6; 306.10; 392.4
xàk' open space
 (*xak^u* see *xak^u*)
**xax* nephew (?) 346.2
**xal* large piece of ice 360.14
xel thunder
**xel* foam (? *xel*) 367.4, 5
xín a small fly
xixíc frog 330.6; 376.10; 385.6
xún north wind 364.1, 13
xúdxi burnt wood, coals 345.14
xúts grizzly bear 252.4; 359.4;
 383.4
xúk' dry wood 253.5, 8; 373.3
**xat* island 291.7; 304.13; 310.10,
 11; 322.1; 324.2
xàn point
xáx crabapple
 (*xúw*) woven blanket 328.7, 8;
 344.11
xús club [174.13]
xwán boots
 ([a]xá) paddle 326.10
**x(a)* war 325.1; 380.10, 11
xáy yellow cedar
xáy cellar
**xaw* log 252.10, 11; 282.10, 12
xàw hair 281.3, 9; 320.2
xàw láx gray (=withered hair)
xàt' root 352.12
xát' salmon 303.5; 383.3
**xas* salmon-skin 304.5
xan proximity 252.6; 256.12;
 258.9; 262.3, 9
**xana* evening 315.12
**xanáš* raft 308.10, 12-14; 309.2
xàk^u claw (**xak^u* 258.4) 329.7, 8
 (*xak'* finger-nail [?] 274.12;
 275.9)
**xédu* comb 384.10, 15; 385.2

**xet* chest 338.17
**(xetc)* beating time of shaman
 308.5; 309.5
**xel* slime 256.7, 14 (see *xel* foam)
xíy pack, burden
xo among 253.7; 302.5
xón friend, fellow, equal of one 355.1
xox^u husband 260.5; 373.7
xu mouth 258.1
**xadadqā* bristle of sea-lion;
 Handbook of American Indian
 Languages 201
xas jaw
**xentaxa* labret 328.2
xàn fire 345.13
xalx'é maple
xécx^u bluejay
xís burl of a tree
xús foot 252.4; 253.10; 370.5;
 ray of light 255.12; 256.1
xún fur-seal 321.4
xùn decayed wood
lak'a inside of mouth
lakásk' seaweed 334.14, 15; 335.7
**lax^u* famine 265.1
lax red cedar 361.11
laxànèš Ceryle halcyon
lax heron 273.3, 7, 9
lèyls fir
**leq* red ochre 258.2, 5; 329.2;
 336.11; 344.7
**lil* fine basket 270.7; 307.6-8
lenèt' polished horn 335.4
lingit' person 258.10; 259.7;
 343.10
lilk^u grandparent 280.4; 283.1;
 372.3; 373.1; 385.6
lù nose 349.3; point 343.9
lúl Blennius
lùn bark of hemlock and cotton-
 wood

lúkcáyán mink (see *núkcáyán*)
lq'acícxáw dragon-fly (=no body-hair)
(léw) sand 384.11
lí woollen blanket
líw wood
líwé qúk" wooden box
qúk" *líwé* wood for box
lút tongue 310.9, 11; 339.10
lúk" cohoe-salmon 303.8, 9
la mother 257.5, 11; 258.2; 260.9
*(*L'ak"*) new 258.3
lak" mother's sister
(Láq') arrow-head (=penetrator) 258.12; 332.4, 10

ladk sister (said by male) 287.2, 3; 347.4; 379.3
lagwá three-pointed salmon-harpoon
lét' snow
liy meat
latk' ground, place 344.2, 5; 356.3, 5, 8
**lak'* rotten 254.3
**lak'* dress 254.3
**leq'* finger 274.10; 286.6: tentacles of squid 276.12
let mentula 289.9; 290.12: milt 300.8
lit' tail 277.2, 9-11; 310.5
**lux* Mount Edgecombe 322.10, 11

§ 49. VERBS.

'à, 'á, 'én ('én ?) to sit (singular) (plural q'í)

1. *yà-á* to sit (singular); to live at some place; a tree stands 299.10; *anaē'tc* 301.1
2. *k'à-yà-á* to be on (a child carried on back) 366.2; to have on clothing 346.1; to grow 338.1; 355.1
3. *q'è-yà-á* daylight is coming (*q'éa* daylight) 327.3; 349.1; (see 374.3)
yàq'èyàá daylight is coming 415.2
4. *q'ù-yà-á* there is a famine 264.2; 331.2
5. *yà-yà-á* fish swim in schools 302.4; (303.9)
6. *li-á* a town, house, stands 346.5
7. *yà-si-á* to set the face (*i. e.*, to look, to peep) 295.11; 307.4; 380.10

8. *q'è-si-á* to bring daylight 375.1

'áw to tie with a strap

1. *yà-áw* strap, handle, means of suspension
2. *yà-si-áw* to tie with a strap

'át', 'át', 'át', 'a to walk in company (*gùt'* to walk alone)

1. *yà-át'* to walk in company 270.4; 273.2; 357.9
2. *si-át'* to carry (plural)

'át' cold

1. *'áltc wòdjágin* cold struck him (*i. e.*, he froze) 289.5
2. *xò-si-át'* I make it cold
qù-si-át' it is cold weather

'ák' (?) 'ák', 'ák' (perhaps) to interlock

1. *yà-ák'* to weave a basket
2. *'à-cú-lá-ák'* to build a fire

3. *li-ák'* to set up (sticks in ground) 304.3

(*aq'*) 301.3; 305.3

(*aq''*) to mind (?) 369.10; 414.5

'àx, *'áx*, *'áx* to carry a textile

1. *yà-àx* to carry a textile 277.3; 344.11

2. *li-àx* to use (one's strength) 291.13

3. *si-àx* to pack up 332.12; to tie up a bundle 301.2

'àx, *'áx*, *'áx* to hear

1. *yà-àx* to hear 258.6; 260.10

ya-àxíc to hear 294.5

2. *li-àx* to make noise 269.8; 341.3

lq'ùl'áxíc deafness

3. *si-àx* to listen 294.4

iyel (perhaps *yel* raven?)

ǵa-li-iyel to lie (speak untruth) with mouth 287.3; 402.9

'ek

li-ek to give away in potlatch 345.1

'ek'' bad

yà-ek'' to be bad 313.3

'ek'' to whistle

k'à-yà-ek'' to whistle

'í, *'í*, *'í* to cook something

si-í 271.5; 306.11

'íc (?) *'íc*, *'íc* to string on a thong or string

k'a-li-í'c to string up

'icán poor (see *can*)

là-ica'n to become poor 377.11

'in to pick up; to carry in a vessel (as a liquid, berries, etc.)

1. *yà-in* to pick up

2. *si-in* to carry 268.3; 283.5

'in to kill many (with singular object *djàq'*)

1. *yà-'in* to kill 274.12

2. *si-'in* to kill with something 285.5; (**a'cqosaín*) 278.9

ix to shout, to call, to invite

1. *yà-ix* to invite 342.1; 343.3

k'è-yà-ix to shout (literally, to shout up) 300.1; 302.9

q'v-i'x to invite to a feast 336.11; 337.4; 343.2

2. *li-ix* to call a name in a potlatch 337.2

'ù, *'ú*, *én* to dwell; to be; to try; to have

yà-'ù to have; to own 278.3, 6

'à-yà-'ù to live somewhere 252.1 (southern dialect)

q'v-wà-'ù to dwell 280.1 (Chilkat dialect)

'ù, *'ú*, *'vén* to buy

1. *yà-'ù* to buy 356.2, 3, 5

2. *li-'ù* (?) to give in potlatch 344.14; 345.5

3. *si-'ù* to buy a long object 266.2

'ùs, *'ús*, *'ús* playful, lively

li-ùs

ǵa-li-ùs gossip, uncontrollable mouth

'ùś, *'úś*, *'bś* to wash

yà-ùś 313.11; 314.2

'un, *'un*, *'in* to shoot

1. *yà-un* to shoot something

2. *li-un* to shoot with an arrow, a gun

'uk^u, 'úk^u, 'ík^u to boil (intr.)
(said of a liquid)

li-uk^u 296.9

'úx, 'úx, 'úx to blow

1. yà-'úx to blow up

2. li-úx to blow on something
278.13

3. si-u'x to blow up a tube

yà, yá, yàn to pack, to carry
on back (It is doubtful
whether all these belong to-
gether.)

1. yà-yà 256.9; 293.1; 333.6

ya'na a pack, burden 333.6

2. k'a-yà-yà to appear 286.11

3. li-yà to hang 296.1; 380.18;
382.5

4. si-yà(?) 340.9, 10

5. yà-yà-yà to sharpen (face)
yayénà whetstone

ya^l long (after *u* generally *wa^l*)

1. yà-ya^l a bag is elongated
k'ayayát long cavity, length
of space

'ák'wátì its length

yiwuyat long time 320.2

yikawayā't long (time) 310.13

2. li-ya^l a rod, a town, is long
252.1

yás to step

li-yás 252.3

yáq' to pull

1. yà-yáq' (*yēq) to pull a per-
son (aboard) 254.8; 280.7

k'àyágà stern-sheets (liter-
ally, puller)

dàxk'ayágà hoisting-line

2. si-yáq' to pull a long object
390.2

yèx, yéx, yéx to whittle; to build;
to make

1. yà-yèx to whittle

2. li-yèx to build a house, canoe
341.7; 350.2; 351.4; to do
272.4; 278.5

yít', yít', yít' to make oily

si-yít'

yít', yít', yít' to pull, to stretch

1. yà-yít' to stretch skin

2. si-yít' to stretch rope

yís fresh, new, young 319.10

yít', yít' to fly

k'a-li-yít' 399.6

*yez calm, quiet water

k'à-ya-yēz it became calm
365.5, 9

yùk^u, yùk^u, yùk^u to shake

1. k'à-yà-yùk^u to shake 283.4

2. cá-k'à-yà-yùk^u he shook it
287.10

3. k'à-si-yùk^u to shake a long
object

*wat' to grow up

1. yà-wat' it grows up 299.2

2. si-wat' to raise 274.5;
275.2, 4

wás(?), wás, wás to inquire (see
wuś to ask)

li-wás to inquire

*(wan) to be on edge

k'à-yà-wán 277.10

wát', wát', wa'l to break; to crack;
to flood

1. yà-wa'l to crack to pieces;
water overflows land

2. *k'á-yá-wál'* he broke it 258.8;
351.12

3. *li-wál'* to crack something

4. *k'a-li-wál'* to break something

**wet* to menstruate

yá-wet 337.7, 9; 340.4, 6

wó fair, light-complexioned

li-wó

djámwó mountain-goat may be
derived from this stem

**wu* food 361.13

**wus* to follow

cu-ya-wus 352.11; 353.2

wús tough, hard

1. *yá-wús* for objects like boards,
stones, bag-shaped objects, etc.

2. *li-wús* for cylindrical objects

3. *k'á-yá-wús* for balls, eggs,
rings

4. *dji-k'á-yá-wús* for hoops

wús, *wús*, *wús* to ask, to inquire
(see *wás* to inquire)

1. *yá-wús* to inquire 284.10;
285.11; 335.4

2. *ǵá-ya-wu's* to ask (with
mouth) 268.9; 333.13

3. *li-wús* to ask for something
407.5

wùq", *wùq*", *wùq*" a textile moves;
blood flows

1. *yá-wùq*" it moves

2. *ci k'v-wùq*" blood ran 268.2

3. *si-wùq*" to cause to move

4. *yá-yá-wùq*" to prevent

**wuq* wide (perhaps *wux* distribu-
tive to *wu*)

di-wuq they are wide 258.7

wut (*wul*, *wur*?) harassed,
troubled

adawut difficulty, trouble 380.22;
403.9

há, *bá*, *bén* to move of one's own
accord. (It seems likely that
there are two stems, perhaps
bá and *bá* [see 3]; *bén* is also
derived from *bù q. v.*)

1. *yá-bá* to move 273.3; 280.2;
314.12

du't yān uwaba' to him hun-
ger moved (*i. e.*, he was
hungry) 311.3; 312.12;
also 255.5

du't tā' waba to him sleep
moved (*i. e.*, he became
sleepy) 367.12

q'ut' wūbá he disappeared
tāxt daba' he was discouraged
361.7

yá-yá-bá to swim (bird); to
wade

ya-dji-di-bá to swim (a bird)
322.10

ya-q'u-ya-ba to approach (for
terms expressing time)
308.4; 350.1; 353.3

k'a-ya-bá to come up 266.6;
358.7

'axyanàdè k'áwàhá I owe it
(literally, towards the side
away from me it goes)

dji-yá-bá to be sent (inani-
mate object) 404.3 (liter-
ally, to hands it moves)

q'át' djiwaha some one gave
birth (literally, it came to
some one's hands)

cá-yá-yá-bá plenty 254.13;
297.6; 307.11

- sà-yà-hà* to need, to want (see 259.3; 366.10; 411.2)
yàk"yàhà to go 312.12, 13; 315.2
k'à-yà-hà to dig 281.8; 364.11; 366.2
2. *lì-hà* to find 332.4
djì-lì-hà to transport 374.4; 412.10 (literally, to move to hand)
k'à-lì-hà to furnish, to supply
q'ù-lì-hà to wrestle
ca-ya-lì-hà plenty (perhaps to make plenty; see *cà-yà-yàhà* under 1)
 3. *sì-hà* to miss 260.1; 311.10
yà-sì-hà to pick up 252.6, 8
yá-sì-hà to swim (bird)
djì-ù-sì-hà to go hunting 294.3
k'à-sì-hà to dig, to lay on 281.13; 295.5; 352.13 (see also 400.5; 407.7)
- gù-hà* invisible
lèl gùhà it is plain (literally, it is not invisible) 305.5; **Leḱ awe ḱguba* 254.13
- hát', hát'* to drive (animals); to enclose (perhaps two stems: *hát', hát', hát'*; and *hát', hát', hát'*)
 (da) *hát'* (around) enclosure
1. *k'à-yà-hát'* to drive salmon
 2. *q'ù-yà-hát'* to search for insects (in moss, hair)
 3. *k'à-sì-hát'* to drive animals; to cover over
 4. *sì-hát'* to enclose
- bàc, ha'c, bác* to drift (**xac*)
lì-hàc to drift (impersonal) 277.14; 294.7; 306.7

hàn, ha'n, ba'n to stand (singular) (plural *naq'*)

1. *yà-hàn* to stand 315.6; 341.3; 344.8, 14; to steer in a certain direction 305.1
yà-yà-hàn to stand aside 350.6
k'a-ya-hàn to stand upright 393.9
qu-dì-hàn to stand somewhere 408.3
djì-dì-hàn to raise the hand (literally, the hand stands up)
 2. *sì-hàn* to make stand
han to cut into strips
yà-han 274.14
- hư'* to pick out, take off
lì-hư' 283.4, 6; 395.5
- bin* to believe (perhaps *hi, hi, bin*) *yà-bin* 319.5; 362.7; 408.7
- hư'* full
1. *ca-ya-hư'* to be full 270.13; 299.9; 342.6
 2. *ca-lì-hư'* to be full of something 267.6;¹ 292.8; 331.9
 3. (*lì-hư'* he spoke to get strength? 310.4)
- hù, hu', hén* to wade, to swim (a quadruped)
1. *yà-hù* to swim, to wade 350.12
 2. *sì-hù* to swim, to wade, for a purpose 302.6; 303.6; 308.7
- hư'* to put on surf-boards
1. *hùdì* surf-boards on gunwale of canoe
 2. *sì-hư'* to put on surf-boards; to depend on some one

¹ Read *caolih'k* instead of *coalih'k*.

hùn, bún, bún to sell

1. *yà-hùn* to sell 266.1
2. *li-hùn* to go to sell something
3. *si-hùn* to sell a long object

hun(?)

ya-ya-hun to hunt 354.3

**buk* to shout

yà-buk 413.4

**búx* wrinkled

k'à-yà-búx

**da* to flood

k'à-yà-da it flooded it 365.8;
376.1, 4

(*da* ? 411.1)

daš to catch in snare

ya-daš

dàq', dâq', dâq' to appear; (rain,
fog) clears away

1. '*à-yà-dâq'* to clear up 351.14;
352.1 (361.8?)
2. '*à-si-dâq'* to appear 344.4;
349.1; 354.6, 9, 13

dâl heavy

1. *yà-dâl* for canoes, stones,
planks
2. *li-dâl* for ropes, rods, bags,
persons
3. *k'à-yà-dâl* for balls, rings
4. *dji-k'à-yà-dâl* for hoops

**dex* ashamed

1. *k'à-yà-dex* to be ashamed
(impersonal) 260.12; 281.1;
403.8
2. *k'à-li-dex* to make ashamed
399.9;¹ 405.1

dél to watch

yà-dél 297.4 [170.11; 171.6]

dis moonshine

1. *dis* moon
2. *li-dis* moon shines 255.11, 14

dúx^u to tie a knot

yà-dúx^u 272.2

**dur* to fly

k'a-li-dur 399.7

t'à to boil in water

1. *t'e'x* boiled food
2. *si-t'à* to boil

t'à, t'à, t'en to sleep (singular)
(plural *xaš^u*); to lie down
(plural *c-wò-lì-àt'*)

1. *t'ât'c 'ùwâdjâq'* sleep struck
him 263.3
2. *yà-t'à* to sleep 314.4; 377.1;
385.12
3. *si-t'à* to lay down 306.12
k'e-si-t'à to put up 307.7

t'àw to steal

1. *t'àwšâti'* thief (=master of
stealing)
2. *yà-t'àw* to steal a canoe,
paddle, bag, person
3. *k'à-yà-t'àw* to steal a ball,
apple
4. *si-t'àw* to steal a rod, gun,
arrow; to steal one at a time
5. *li-t'àw* to help some one steal
away

t'àn, t'àn, t'àn to carry a solid,
elongated object. The mean-
ing of this stem seems to be
very general. In the exam-
ples obtained from Mr. Shot-
ridge it is never used in the
plural, while in Swanton's

¹ Read *kanlidž'q'as* instead of *kanlidž'xas*.

texts it occurs quite a number of times in plural form.

1. *yà-t'àn* to carry, lift, a solid, elongated object (*t'i* to carry a bag, ball) 256.10; 327.1; 360.14

k'è-yà-t'àn to carry up 382.14; 409.8; to jump 305.13

gata'nun when it comes down

329.12

yà-t'àn a fish jumps 305.9, 10

**yiat'a'n* it stood under it 255.2

**yū'siu kawatā'n* rain stopped 371.1

dji-yà-t'àn to carry to (the hand of) some one 282.13; 297.3; to give in marriage 364.5, 13; 365.11

yà-yà-t'àn to steer 322.6, 7

k'à-yà-t'àn to collect oil on water

2. *t'u-yà-t'àn* to think 273.2; 394.1, 2; 406.6; (literally, to carry mind to some one)

3. *ṣà-yà-t'àn* to speak to some one (literally, to carry mouth to some one) 269.11; 295.9; 341.11; to aim (literally, to direct a point)

ṣà-dì-t'àn to talk

duxétṣ yùṣat'angi chief's speaker (literally, his mouth from in progress of mouth moving)

4. *si-t'àn* to point; to carry a long object 322.12; 329.7, 11

5. *ci-t'àn* to be in the habit of doing . . . 252.2; 321.2; 399.1

t'áq' to hit with the point of a long thing; to push

1. *yà-t'áq'* to spear 314.1; 316.3; 393.6

2. *k'à-li-t'áq'* to push on to some one 285.12; 292.11; 345.13

3. *si-t'áq'* to hit with butt-end (see also 266.6 ?)

(*t'ax'*?) *tax'* to bite

yà-ta'ṣ 342.3, 6

ṣaṣ-da-t'a'ṣ to chew (literally, to bite with jaw)

**t'ax'* to drift [plural (?)]

li-t'ax' 322.1

t'ax' to make smoke-signals

à-yà-t'ax' [171.9]

t'áṣ to spin (see *t'éṣ*, *t'ṣ*)

k'à-si-t'áṣ

t'éṣ to make three-stranded rope; to wring

k'à-su-t'éṣ to twist

kaodṣta'ṣ crooked 360.3

t'ṣ to twist (see *t'áṣ*, *t'éṣ*)

1. *ṣat' t'ṣ* root rope

2. *k'à-yà-t'ṣ* to twist 259.5; 307.1, 5

t'elṣ (?) greasy

li-t'elṣ 265.6

t'iy to patch

yà-t'iy

t'i to soak salmon

yà-t'i

t'i, *t'i*, *t'i'n* to lift, to carry (a ball, bag) (see *t'an*, *'ax*, *nuk'*)

1. *'a-k'à-wà-t'i* to lift a ball

'à-yà-t'i to take, carry something 268.4; 298.2; 326.8

- adjit' 'a-ya-t'i* to carry to some one's hands (*i. e.*, to give) 301.5; 385.2; 385.16 (see also 280.4; 346.5; 347.1)
tuwaŋi' to feel 375.1; 384.8; 396.1
yà-t'i to stay, remain, to be at a certain place (persons and objects) 257.6; 281.3
let' ya'x k'ayàt'i snow likeness a ball is (*i. e.*, a spherical object is white) (see 255.14; 373.4; 394.1)
duŋ'iyi his imitation
 2. *si-t'i* to lift, carry, a bag, a long thing
 With nominal suffix *x*: to be 261.5; 267.2; 270.9; 278.13
'awsit'i to carry a bag
q'udŋit'i to be born; to live 261.5; 280.1; 295.12
t'it', t'it', t'it' waves carry, rub, something
 1. *t'it'* wave
 2. *wudjx ca'tdūtut gic* kelps long rubbed against one another by waves 283.12
 3. *(yū-)lu-t'it'* waves carry something 321.10; 409.10
yà-k'a-lu-t'it' waves carry round object
t'in, t'in, t'in to see
 1. *yà-t'in* to be able to see 255.11; 318.8; 337.7
q'ut'i'nì the ability to see
 2. *qò-yà-t'is* to look for something 311.11;¹ 312.3; 408.3
 3. *yà-yà-t'in* to see face (*i. e.*, to recognize)
 4. *li-t'in* to look at something; to watch 270.12; 332.1; 390.7
 5. *si-t'in* to see (transitive) 309.14; 355.14; 390.7
 6. *ci-t'in* to be able to see 402.3, 6 (?)
**tiq* to listen
ci-tiq 300.2
t'u, t'u, t'en clever
t'uw
 1. *yà-t'uw* to count
 2. *li-t'uw* to teach
t'ut fresh
li-t'ut 320.1
t'ut, t'ut, t'ut
 1. *yà-t'ut* to rub on 411.8 (**tut*)
 2. *li-t'ut* to pull out wool for spinning
**tux* to spit
x-a-si-tux 310.3
**(tuq^u* to tie [Shotridge *dux^u* q. v.])
si-tuq^u 397.10
t'ul, t'ul, t'ul to drill
 1. *yà-t'ul* to drill
 2. *li-t'ul* to drill with something
tà, tà, tèn hot
 1. *ya-tà* something is hot
q'v-wà-tà it is hot weather 333.1
 2. *ya-yà-tà* to be hot (impersonal) 296.8; 304.4; 334.15
 3. *li-tà* to make a person feel warm 376.11
 4. *si-tà* to heat an object

¹ Read *qot'i's* instead of *qot'i's*.

tàtc, tátc, tātē to slap; to swim
(person)

1. *yà-tàtc* to slap; to swim
2. *li-tàtc* to make some one swim;
to slap some one 295.7

**lan* to long (?)

li-làn 393.10

làn it has a grained surface; it
has stitches

yà-làn (?)

qàsistàn spider

laq to bet, to wager

**laɣ* to open

ɣà-yà-laɣ to open mouth 258.4, 5

tèx to fish with hook

si-tèx

lèx to pound

1. *yà-lèx* to pound 258.13; 259.1;
268.6
2. *li-lèx* to knock off a piece
3. *si-lèx* to pound a long thing
255.6; 303.8; 361.7

tì, lí, lì to find

1. *yà-tì* 299.1 (see also 281.1;
357.13)
2. *si-le* to leave behind 345.7

**tik'* to fall into a trance

li-tik'

**lúx* (*lúx*?) courageous

cì-lúx 271.10; 396.7

tús to broil (near fire, not on a
spit)

1. *ya-tús* 275.1, 11

túk^u (?); *túk^u*, *túk^u* to shoot an
arrow

1. *yà-túk^u* to shoot something
275.3; 298.1; 393.6

2. *cì-túk^u* to fly an arrow (**duk*)
380.3

sà, sá, sèn to name; to breathe

1. *sa* name 302.10; voice 263.8;
321.5
2. *yà-sà* to name 257.10; 269.13;
345.9
3. *yà-sà* to breathe, to blow
308.14; 341.1
4. *li-sà* to take name from some-
thing 336.6; to be famous

**sak^u* to last

li-sak^u 254.10

sè, sé, (?) shallow (stem uncertain,
perhaps *e*)

sìn, sín, sìn to hide

li-sìn 276.4; 282.2; 338.14

sík' (?); *sík'*, *sík'* to detain

1. *sík'* belt; cord; strap
2. *yà-sík'* 351.13; 363.9
3. *li-si'k'* 344.10

sú to help (used only to designate
supernatural help); imper-
sonal *yà-su'* 266.3; 291.10;
380.15

sús round object, living object,
moves through space

1. *k'à-yà-sús* stars move; to
fall (mountain-sheep) 264.4;
336.4
2. *li-sús* bag moves through
space

**sux* (?)

wucdjsū'x they rushed for it
greedily 338.15

šèq', še'q (?), *šeq'* to smoke

1. *šeq'* smoke 327.12
2. *yà-šèq'* to smoke 372.3

3. *li-šəq'* to smoke (skin, fish, etc.)
- šul'* to cover
1. *yà-šul'* to cover 268.6, 12; 308.10; 321.8
 2. *li-šul'* 331.5, 7
- šis, šis, šis* to sail; smoke rises; it is blown along by wind
li-šis [171.9]; 385.11
- šux* to be rotten, fermented
li-šux
- šel, šel, šel* to tear
1. *yà-šel* to tear 291.9; 339.10
 2. *li-šel* to tear face 339.1; to dig roots 352.12
- šú* to sew with cedar-withes
1. *yà-šú*
 2. *li-šú*
- šúw, šúw, šúw* to chop
1. *yà-šúw* 274.13; 275.9
 2. *li-šúw* 254.12
- *šūn(k) ?*
yà-šūnk to give forth a peeping-sound 277.6
- dži* large; difficult
1. *k'à-yà-dži* great, wonderful 405.6
 2. *li-dži* difficult 405.8
- džú* to hit (**tsu*)
1. *yà-džú* to hit 338.9; 341.13
 2. *li-džú* to hit with something 278.11
- tsàq', tsàq', tsàq'* to push with the point of a long thing
1. *yà-tsàq'* to push with point 256.7, 12; 285.4; 310.8; (a spirit acts) 268.13; 307.8; to drive away 297.7, 8; 355.12
 2. *li-tsàq'* to punt; to use a pole in climbing; to stick out 277.2
k'è-dji-li-tsàq' to point upward 355.2
- tsəx, tsəx, tsəx* to kick
1. *yà-tsəx*
 2. *li-tsəx* 260.10
- tsis, tsis, tsis* to dive, to swim under water like a fish
li-tsis to dive 269.1; 277.12; 306.8
ca-li-tsis to stop(?) 326.7
- tsin* alive, strong
1. *yà-tsin* to be alive 304.6; 362.12; 390.1
 2. *li-tsin* strong 290.2; 310.14; 350.5
la-tsin strength 290.2, 6, 7
t'v-la-tsin strong-minded 400.10; 404.4
- tsik'* to broil on spit
1. *tsik'* spit
 2. *li-tsik'* to broil on spit 313.9
- tsú* to splice; to put one thing into another
yà-tsú 293.3
- tšan, tšan, tšan(?)* shallow
yà-tšan shallow (snow, water)
- tsax* to overdo
li-tsax 356.10; 360.4; 370.6
- ca* to marry
1. *yà-ca* to marry 254.9; 260.7; 320.1; 365.4
 2. *li-ca* to marry several women(?) 282.5; 284.12

càt' (?), *cát'*, *cát'* to take

1. *yà-càt'* to take; to carry; to place 263.2; 329.2; 367.7
yà-yà-càt' to lift face of some one 281.5 (263.2)
k'à-yà-càt' to pick up 313.2
2. *li-càt'* to seize; to capture 256.11; 287.7; 368.3

can old

- ya-can* 379.5 (*wudici'n* he grew old 320.3)

can poor

1. *'icán* poor 376.1

cáq̣x to hunt fur-seal with barbed arrow

k'à-li-cáq̣x

cí, cí, cín to search

1. *q'v-yà-cí* to search in some indefinite place 260.2; 311.12; 363.2
2. *yà-cí* to touch 268.1; 358.8; 369.9
3. *yà-ci'* to help 265.14; 346.2; 408.7 (*has aodici'* they helped 257.3 ?)
ṣ'a-da-cí to feast (literally, to help with mouth ?) 335.11

cì, cí, cín to sing

1. *cì* song (*cì* limb of tree) 294.3; 336.5; 395.2
2. *yà-cì* to sing 270.10; 309.12; 378.3

cìc to try to outdo others in eating quickly

li-cìc

**cu, cu, cen* to be drunk; also *cēx*

1. *k'à-yà-cu* to drink (inebriating drinks) 400.9

2. *k'à-là-cu* to be drunk 397.8; 403.8; 404.1

cu to hunt

- yà-cu* (?) 318.13; 360.13

cu to appear, to show one's self, to stick up

1. *yà-cu* to appear 253.11; to stick out 360.5; to extend 348.10
2. *li-cu* a long thing appears, sticks out 274.10; 285.9; 298.6

cùwq, cùwq, cùwq to laugh

1. *yà-cùwq* to laugh at some one (transitive) 289.3; 351.9; 408.1
2. *li-cùwq* to laugh at some one (with post-position -x) 257.9; 259.2

cutc to bathe

- yà-cutc* 289.1; 291.1; 338.17

djá, djá, djá to advise; to instruct in some kind of work

1. *k'v-q'wa-djá* instruction; direction
2. *cu-k'a-djá* to advise 253.14; 313.12; 385.1

djàq', djáq', djáq' to kill (singular object)

1. *yà-djàq'* 254.11; 338.7; 382.11
t'átc 'uwàdjáq' sleep killed him (i. e., he fell asleep) 364.3
'altc 'ànàdja'q' cold began to kill him 361.11 (read as before, instead of **āt tcianādja'q'*)

2. *li-djàq'* to kill with something

djàq'' firm

1. *yà-djàq''* firm

2. *li-djaq*^u to make firm; to put up against; to maintain [168.8]; 407.4

djal

1. *yà-djal* to pass through 257.1; 366.8, 9
2. *k'à-yà-djal* to carry 263.14; 292.9; 307.11 (see 344.13; 345.7)
3. *cà-k'à-yà-djal* to put down before some one 258.13; 259.13; 337.3
4. *li-djal* to carry a long object 335.3

djètc, djétc, djétc to depress, surprise

1. *yà-djètc* to be depressed
2. *li-djètc* to surprise some one, it depresses him 401.1

dji to think

- yà-dji* 269.10; 280.10; 369.5; 403.3; 410.7
(qox akāi'dadjitc it would turn back, perhaps "think back") 255.5
(iyā'wadji he punished you? 402.8)

djun to dream (often; **tcun*)

1. *djun* a dream 268.7; 322.4; 364.10
2. *yà-djun* to dream 263.3; 364.3; 391.7

djuq to throw (perhaps same as next)

li-dju'q 311.6

djux, djux(?), djux to roll a ring or hoop (see *gwaz* to roll a stone, barrel)

k'a-li-djux to roll

tcán stench

li-tca'n

(*tcāk*^u ?)

**at yīakutcā'k^utc* he always had things stored away 280.3

(*tcī* ?)

ducti' he held 290.4

(*tcīc* ?)

gunaltci'c a'sku thank you! 373.1; 377.3

tcūn straight

yà-tcūn 322.11, 12

tcún to wound

li-tcún [173.9]

tcùk^u, tcúk^u, tcbk^u to rub a skin in order to soften it

yà-tcùk^u (see 273.5)

tcúx^u, tcúx^u(?); tcbx^u to rub the body*tca'k^u* to carve wood

k'à-yà-tca'k^u

tcéx dirty 317.12*tcē'yaq(?)* slow

tētē'yaq 303.11

tcin to tie to head

li-tcin 328.12

nà, ná, nán to die (impersonal)

yà-nà 257.4; 328.13; 344.11

na to drink

yà-na 308.3; 319.13; 390.4

(na probably the same as the following)

li-na it is so 327.14

nà, ná, nán (nè, nén?) to do, to work

1. *yà-nà* to do 252.8; 275.12; 287.2; 350.13

càt' (?), *cát'*, *cát'* to take

1. *yà-càt'* to take; to carry; to place 263.2; 329.2; 367.7
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djal

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tcán stench

li-tca'n

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dutci' he held 290.4

(*tcīc* ?)

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yà-tcūn 322.11, 12

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tcùx^u, tcùx^u(?); *tcùx^u* to rub the body*tla'k^u* to carve wood

k'à-yà-tla'k^u

tčēx dirty 317.12*tčē'yiaq*(?) slow

tčē'yiaq 303.11

tcin to tie to head

li-tcin 328.12

nà, ná, nán to die (impersonal)

yà-nà 257.4; 328.13; 344.11

na to drink

yà-na 308.3; 319.13; 390.4

(na probably the same as the following)

li-na it is so 327.14

nà, ná, nán (*né, nén* ?) to do, to work

1. *yà-nà* to do 252.8; 275.12; 287.2; 350.13

2. *k'à-yà-nà* to send 271.11; 282.8; 333.14: to call out names in a feast 342.3, 5
ǵà-k'à-yà-na to order 308.1
3. *yé-djìl-yà-nà* to work (literally, to do with hand)
4. *k'à-sì-nà* to weave
5. (*lukatctā'dana* she tried to make herself look pretty 265.9)
- nał'* to shake
1. *yà-nał'* to shake (intransitive) 316.11; 353.13; 398.2; 403.4; 413.2
2. *sì-nał'* to cause to shake 394.2
- nàq', náq', nàq'* to stand (plural) (singular *bàn*)
1. *yà-nàq'* 311.11; 336.10; 348.2; 349.7
2. *djìl-yà-nàq'* to let go from hand (apparently also singular) 263.11; 264.3; 415.1
3. *k'à-yà-nàq'* to arise 338.8 (see 354.8)
4. *sì-nàq'* to pursue 298.5, 6; 366.8, 11
- náq^u* to be rotten (wood, fibre)
1. *yà-náq^u* (a board) is rotten
2. *sì-náq^u* (a rope) is rotten
- nálx* wealthy
- lì-na'lx* 367.2
- něš* to sharpen(?)
1. *yà-lì-něš* to sharpen face (*i. e.*, edge) 277.4
2. *k'a-lì-něš* to dry (perhaps to try) 359.2
- nèx, nēx, nēx* safe
1. *yà-nèx* to be safe (impersonal) 318.12; 379.2; 386.3; 396.3
2. *sì-nèx* to save some one; a supernatural being takes some one away 305.4; 312.9; 408.9; 412.11
- nì, nì, nì* to carry several things
1. *ya-nì* to do, to happen 301.11; 320.3; 361.2
2. *yàn-yà-nì* to finish 315.8; 336.5; 342.13
3. *djìl-yà-nì* to make 263.10; 331.12
4. *yà-nì* to get (fire-wood) 253.5; 307.5; 383.4 (see also 319.10; 333.4; 346.9)
5. *sì-nì* to make; to take 256.12; to do 260.14
6. *yàn-sì-nì* to finish 258.3; 259.1; 336.2
- nút'* to swallow
1. *ya-nút'* to swallow
'ac wwnút' bàt' yáy him swallowed a certain whale
2. *si-nút'* to catch fish with bait 311.3, 7; 312.1
uskāqadi'nudjya' (?) 331.9
- nuts* to smile
- lì-nuts*
- yū'ya-kulnút'sk* he was smiling 406.3
- ga*
1. *lì-ga* to load 255.3; 322.6
2. *ya-ga* (?)
yenkudagā' awe when he got through 266.2
kaxwa'asga I feel lonely 412.3
- (*gawu*) noise (=drum)
1. *lì-gawu* noisy 412.8
salagā'onutc voice is always heard 336.8
2. *Lluwū'gaox* drums 343.4

*gat'**lu-gat*, with *kān* ANGER, to be angry 253.3; 313.8; 337.8*gaś* a long thing moves straight ahead1. *ya-gaś* 310.5; 324.1; 341.9; 345.102. *lu-gaś* to move 262.4; 264.1; 265.1, 12; 267.3; 319.1, 3; arrow moves 380.4*gāc* to cohabit1. *dju-gac*2. *Lagac**gān, gān* to burn1. *gān* fire-wood2. *ya-gān* to burn (intransitive)3. *du-gān* to shine4. *si-gān* to burn (transitive) 380.20, 22; 382.3*gé, gén* large1. *ya-gé* (solid object) 257.7; 336.82. *lu-gé* (person, bag, bundle)3. *si-gé yek' dʒigé* this size (small)**ge* to refuse*ci-ge* 297.9; 299.5; 354.10**geɣ* (?)*si-geɣ**koyasagē'ɣ* would have to pay for it 370.3*gú'* to move*si-gú'* to move through air, to fall 340.5; 351.13; 380.21*k'èxùsìgít'* I awaken him*q'ut'* *wàdʒìgít'* to be lost 255.9**gin* (?)*ci-gin**aɣcagínɣa* my future life 397.2**geɣ* to put on*ya-geɣ**kaɣ aodigē'ɣ* he put (a coat) on 276.6*gú* happy*si-gú* to be happy 394.8¹**gu* to push*si-gu* 362.8; 377.13; 413.8*aka'osìgu* 324.3*gùt'*, *gút'*, *gút'*, *gú* to go (sing.)1. *yà-gùt'* to go 252.9; 255.8; 277.32. *si-gùt'* to carry on shoulder**guk* to show (?)1. *k'a-lu-guktc* 379.112. *ci-guk* to know 383.5*guq'* motion of long thing point forward1. *yà-guq'* 277.62. *si-guq'* to throw, to drift 263.9; 326.4²3. *lu-wa-guq'* (*wa < ya*) to run 260.9; 367.12*gwál* to be upside down*k'à-yà-gwál**gwás, gwás, gwás* fog*q'ugás* fog*q'wɔdìgwás* it is foggy**kaoligwá's* fog is made 348.4*gwàc, gwàc* to hop*yà-lu-gwàc*¹ Read *tugasagwē'tc* instead of *tugasagwē'tc*.² Read *dusgu'qtc* instead of *dusgo'qtc*.

- gwał* to roll (stone), (trans.)
 1. *yà-yà-gwał* to strike
 2. *k'a-lu-gwał*
- gwał* to paint
dànigwáli painter
- **ka* (?)
 **si-ka* (?)
qanákude yu xat yenaska' you
 have pity on me
- k'a', k'a', k'e'n* lazy
- **k'e, k'en* to track
si-k'e 269.3; 312.2; 356.13
- **kel* to soak
kà-lu-kel to soak (trans.) 336.5
- **kez* (?) (see *kaz, qáz*)
 1. **yà-kez* to flee 338.4, 5
 2. *kà-ya-kez* to open 340.10
 3. *lu-kez*
 **at wuLike'l* he drove hunger
 away 362.13
- k'it', k'it'* to pry up
 1. *yà-k'it'* to pry up
k'it'a crowbar
- **kis* to be extinguished
k'à-lu-kis fire goes out 253.8;
 384.5
- **kis* (?)
 **kà-yà-kis* (time) has passed 361.4
- **kut* (?) (see *ek'*)
 **aodū'wakut* "they danced the
 house together" 336.4
- **kiks*
k'a-ya-kiks to shake (clothing)
 253.6
- **ko*
 **ya-ko* to fall into a hole 311.9
- k'ù, k'én* to know
si-k'u to know 342.4
- **kuk* (?)
ci-kuk
cka'wucku'k he behaved (?)
 256.8
- k'ùq* (?), *k'úq', k'úq'* to bubble (see
q'oq')
 1. *ya-k'úq'* to bubble (intrans.)
 2. *lu-k'úq'* to cause to bubble
- **kuq* (?)
yà-kuq
 **cadakū'q* (a hat) with rings (?)
 336.12
- k'ux* to bail a canoe
k'à-si-k'ux to bail 365.9
k'ak'ux'a bailer
- **kwat* to swallow
 **k'a-ya-kât* to swallow 302.9
- **kwe* to mark
- **kwan* to swim (a bird)
ya-kwan 311.8
- **kāt* (?)
 **at kaoduwaka't* (they) meddled
 with it 340.10
- kā* small
k'ù-si-kā it is small 336.7
k'à-k'ù-kā a ball is small
- kātš* sharp-pointed
k'à-lu-kātš it is sharp-pointed
xalākātš porcupine
- kān, kán, kén* to jump
ci-kān
- kān* to hate
 1. *ci-kā'n* 265.9; 267.6; 295.1;
 297.1
 **kān* hatred 287.2

**kak*^u (?)

**awa^uka^u* he cut it 265.10

**ka_L* to creak (?); to open (?) (see
ke_L, *qá_L*)

1. **lu-ka_L* to be cut open
(stomach) 367.14

2. **ci-ka_L* (a cave) creaked
(opened?)

3. **cilka_L* keep quiet! (?)

ke_x, *ke_x*, *ke_x* to catch with hook
ya-ke_x 306.10

ke_xa gaff-hook 306.7

**ku_L* to emerge, to come out

1. *k'a-ya-ku_L* to come out 264.3;
303.4; 304.1; a span of time
has passed 322.2

2. *si-ku_L* to consume

3. *q'u-ku_L* to pick berries 252.1, 3

kuts to break (a strap)

ya-lu-kuts 252.5, 7

**kwan* (?)

qu-l-kwan to be able to hear
360.7

**ga* to cover up

k'a-ya-ga 271.3

**gat* to split

1. *ya-gat* 277.7; 339.11; to be
full of, to be covered with
342.2

gàtá trap

2. *si-ga^t* to be covered with
274.12; 275.10

**gas* to be careful in use of some-
thing; to have as a taboo

lu-gas 358.7, 8

gás (?), *gás* (?), *gás* to scrape
(body)

da^tgásá scraper for body

**k'a-ya-gás* to go out (?) 341.9

**gaq* to swing (a hanging skin)

lu-gaq 328.1

gàx, *gáx*, *gáx* to cry

1. *ya-gàx* (singular)

gàx sàt'ì (plural)

**gar* (?)

k'a-ya-ga^r to think about one's
self 364.11

gít', *gít'* dark

1. *k'à-ci-gét* it is dark 292.4;
322.8; 374.2; 375.2; 395.9

2. *k'à-gít'* dark

**get*

si-gét to tramp (?) 393.2

gít (?), *gít*, *gít* to throw (stones)

1. *ya-gít* (**qét* 253.6); 257.8;
282.2; 366.5, 10

2. *ca-lu-gít* to throw away 260.14

gèn, *gèn*, *gèn* to look

lu-gen 316.12, 13; 317.1, 15;
340.6; 348.4

gèq', *gèq'* stingy

ci-geq'

geq to throw (food, stone, coat,
person)

1. *ya-geq* 265.11; 270.8; 275.10;
276.5; to nod (head) 413.9

2. *si-geq* to throw away
284.2, 6; 384.15

gíl, *gíl*, *gíl* to grind

ya-gíl (**gē_L*) 341.8

gú, *gú*, *gwén* to wipe

lu-gú to wipe

ɬátgék^u I wipe

q'à, *q'à*, *q'én* to sew

ya-q'à to sew

q'énà awl

q'a to say

1. *ya-ya-q'a* to say 265.4;
282.12; 293.2
yàq'à word
2. *da-ya-ya-q'a* to say to some
one 271.10; 273.8; 283.13
3. *k'a-ya-q'a* to send 256.9;
264.7; 270.14; 271.4
4. *ṣa-ya-ya-q'a* to say 273.3;
339.5
5. *ya-si-q'a* to say something
255.1, 14; 282.3; 291.3;
340.13

q'at'

lu-q'at'

q'v't' yàq'uLuq'at' he went astray
(see 272.12)

q'àn, q'ân(?), *q'ân* to quarrel

1. *ya-q'an* to quarrel
ṣàn wìduq'àn he quarrelled
with me
2. *lu-qan* to quarrel about some-
thing 296.4

q'ak' to alight

k'à-cu-q'ak' 367.3; 401.2 (per-
haps also *cu-qax* 300.7; *cu-qaq*
to go backward 260.4)

q'ê, q'e(?); *q'in* to sit

1. *ya-q'e* 256.4; 265.5; 270.12;
280.10; 336.12
2. *si-q'e* 306.2; to raise 381.6

q'it' to suspect

ya-qit' 265.1

**q'en* (perhaps from *q'a*) (to pout?)

1. **t'u-cu-qen* to think 312.11;
369.10 (*t'u* mind)
2. **lu-qen* to think of some one
393.10

q'in, q'in, q'in to fly (sing.)

ya-q'in 340.2, 3; 380.6

**q'ek'* to remind

**si-q'ek'* 271.1

**q'εL* to start

**ya-qεL* 260.11

**q'o'* to drift (poles, wood)

**lu-q'o'* 376.2, 3; 377.4, 5

**q'oq'* water boils up (as in a rapid)

**ya-qoq* 349.13

q'ux to travel by canoe

1. *ya-q'ux* 264.13; 272.14;
276.1; 294.1
2. *si-q'ux* to carry by canoe
290.14; 299.9, 10; 310.6

**qas(?)*

lu-qas 381.6; 382.13, 14

**qac*

**lu-qac* to bewitch

**qak''* to forget

1. **si-ya-qak''* 266.7, 8, 9; 271.2;
(380.12)
2. **q'ux wudaqāktc* every time
he came back(?) 315.9

qàq', qāq' (?), *qāq'* to swim (fish)

1. *ya-qāq'* 269.8; 276.9; 277.13;
306.1
2. *si-qāq'* to cause to swim
268.8

qāx to cut fish lengthwise, along
belly (see *kεL, kax*)

lu-qāx

**qe* to blame

ya-qe 400.11; 415.6

**(qis)* to swell (*qis* flood 376.1)

ya-qis to swell (eyes) 327.4

**qes* to urinate

lu-qes

qes to sew

ya-qes

dà qesì tailor

**qec* to dry fish

ya-qec 301.2

**qic* to draw water(?)

**qica'* bucket

**qiq* to squeeze

k'a-lu-qiq 362.9

**qetk'* difficult

cu-qetk' 316.5

**qel* to rush after one

lu-qel 353.10

**qut* to emerge

k'e-si-qut 309.6

**qwan* to dry salmon

ya-qwan 301.2; 306.4

*(*qwal*) to blow eagle-down

ya-qwal 307.7

xat' to fasten, to be attached

1. *ya-xat'* to be attached 263.14; 266.7

2. *si-xat'* to fasten 271.13; (*si-xat'* to drag, perhaps another stem 392.4)

3. *lu-xat'* to cling, to be attached 269.2 (perhaps another stem)

xàc, xác, xác to cut

1. *yà-xác* 306.12; 315.14; 328.13

k'à-yà-xác to carve

2. *li-xác* to cut up 277.13; 362.10; 411.7

xàtc to give up (*xetc*?)

1. *yà-xàtc* 287.12, 13; 288.1

2. *li-xàtc* 287.3; 306.9; 312.8; 363.12

xèn, xén, xén

si-xèn salmon has rough, many-colored skin

xit' to draw, to paint

1. *k'uxidà* pencil, brush

2. *ci-xit'* to paint

k'à-ci-xit' 318.6; 328.13

xit' to push

1. *yà-xit'* 337.10; 353.14

2. *li-xit'* 285.7; 310.10

xit', xit', xit' to sweep

1. *xit'a* broom

2. *yà-xit'* to sweep

3. *lu-xit'* to scrape (bark, etc.)

(*xet?* to tell) 295.6

xek'' to inhale

yà-xek''

xix, xix, xix a celestial body, wind, ball, moves; to fall; to run

1. *yà-xix* to reach 255.1; 258.1; 265.10

q'ut' cù-yà-xix to be destroyed 266.9; 269.3

2. *cù-li-xix* to destroy 276.13; 340.1

3. *si-xix* bag, box, moves 339.4; 343.6

4. *ci-xix* (in consonantic forms *cix*), to run 254.1; 257.9; 339.1

xixtc to be suspended

xil to fish with herring-rake (Swanton: **xil*)

yà-xil 299.8

xił, xił, xił confusion, trouble

1. *k'à-yà-xił* trouble 347.4; 370.8

2. *k'à-li-xił* (hair, etc.) is entangled, mussed

xun to start

1. *at yà-xun* to start for some place 303.8; 359.2; 365.6; 367.10

2. *at li-xun* to get ready 359.1

xùn, xùn, xùn (?) thin

li-xùn

xók" dry

1. *ya-xók"* to be dry 373.2

qù wàxók" it is dry weather

2. *si-xók"* to dry, to make dry 272.8

xwaš to hang (translated 302.8 to be heaped up)

1. *yà-xwaš* to hang 267.7; 302.8; 327.4

2. *li-xwaš* to hang (a long object) 309.1; 332.3, 4

xwáL to be tired

di-xwáL

xwen, xwén, xwén to lift with a shovel, a spoon (*xwen* ?)

1. *yà-xwen* to take up with a ladle

2. *li-xwén*

xáš to scrape, to slice

1. *yà-xáš* to scrape

2. *li-xáš* to slice fish along back

xíl to break in pieces

yà-xíl

(*xuw*) to peg, to pin (see *xuw* blanket)

1. *yà-xu* to pin a blanket, to wear a blanket 344.10, 11

k'à-yà-xu to peg

2. *si-xu* to drive in a peg

xà, xá, xen to eat

1. *yà-xà* to eat 256.5; 271.8; 283.7

2. *si-xà* to eat all, to devour 280.11; 359.6

qō'saxa cannibal 279.1

3. *li-xà* to eat

yà at' k'anałxén he eats while walking

xa to paddle

yà-xà 341.14; 342.1

*(*xa*) warrior 340.9; 341.6

**xa* to take (perhaps the same "as *ba*") 279.2; 343.4; 370.10 (see also 341.15; 342.1)

(*xaw*) hair

cà-si-xaw to have hair on head 281.3

*(*xat* ?) to extend (339.2 ?)

si-xat 271.13

**xat* to drag (see *xat*)

si-xat 392.4

xáš to sew with roots

1. *yà-xáš* to sew with roots

2. *li-xáš* to make a strong decoction

xan to fall down (?)

ci-xān 409.8

xán to love

si-xán 401.3 (translation has misprint "live" for "love"); 409.1

xaq (?)

si-xaq to go (?) 254.8

xè, *xé*, *xen* to camp over night
(impersonal)

yà-xè 278.1; 341.15; 355.5

q'ù-xè to camp out 356.14

xà-yà-xè to fast 310.11; 319.7;
341.10

xes to say (probably *xa+ì*)

li-xes 305.10; 367.1, 2 to say

k'à-li-xes to put down 331.10

xuct to whip, to club

yà-xuct 289.8; 290.6; 348.3

xilt, *xetc* to throw

1. *yà-xilt* 263.5, 7; 290.11

2. *li-xilt* 289.10; 290.5

xìn, *xín*, *xin* long object falls
sideways or moves turning
sideways

ci-xìn 281.12; 347.3; 369.9

**xex* to pour

si-xex 365.9

xèx' (?), *xéx'*, *xéx'* to sleep, pl.
(singular *i'à*)

yà-xèx' 281.8; 312.4; 328.4

**xēz* afraid

k'a-li-xēz 272.5; 314.10; 334.4

xut to drop, to chop, to pull

1. *yà-xut* to pull 274.11;
278.12; 285.8; 341.10; to
chop 369.11

2. *li-xut* to drop 277.9

3. *si-xut* to chop to a point 305.9

xux', *xux'* (?), *xux'* to call

1. *yà-xux'* to call 259.8; 264.8;
311.4

2. *li-xux'* to sing the words to a
song

xil to polish

k'à-ci-xil

làn, *lân* deep (water, snow)

yà-làn it is deep

lak' to scratch

yà-lak' 268.2; 270.1; 271.9; 272.4

lek' to shake hands

li-lek' 372.5; 397.5

la large (see *len*, p. 87)

ya-la 362.7

la to feed (?) 304.11

(*Lak'*) new 258.3

lâq', *lâq'*, *lâq'* to overcome, to win

yà-lâq' (Swanton *Lak* 352.3;

Lak 401.9, 402.9, 409.3; *lâq*

284.9, 356.4, 367.10; *lêq* 291.8)

lax mouldy

yà-lax 301.5, 6; 311.5, 6

lit' (*lit'*?) to let go

li-lit' 363.2

lak' scared

yà-lak' 272.3

lak' wet

1. *yà-lak'* to be wet

2. *li-lak'* to make wet

(*lew*) sand

yà-lew to put sand on 317.14

lit', *lit'*, *lit'* to cast off, to abandon

li-lit' 345.12, 13; 348.6

lix (?)

1. *yà-lix* bent back 275.8

2. *li-lix* dirty 304.12

**lil* to defecate

yà-lil 367.3

lvq' decayed, mouldy

1. *yà-lvq'* meat, a single fruit
(Swanton *yà-lak* 254.3, see *lax*)

2. *li-lvq'* entrails, fruits

la complete, deep (*le* ?)

1. *yà-la* water subsides, flood recedes 377.7; long (time) 253.9; far 331.1

t'ádè nàlé (a hole, a bay) is deep

2. *li-la* to cause (water) to go down 376.6; 377.6

lax withered, famished (*lax* ?)

- yà-lax* to famish 264.6; 265.1; 332.8

lit, *lit*, *lit* to slit

1. *lit'à* knife 370.3
2. *yà-lit* to slit

lit to scatter

- yà-lit* 336.14

lit(?) lonesome

- si-lit* 330.11

lik dizzy

- k'a-ya-lik* 361.9

(*leq*) red (see OCHRE) 258.2, 5

(*lu* ?) to give away 344.14

- yà-lu*

luq to pour out

- li-luq* 342.3

lat to pick up with tongs

1. *lala* tongs
2. *yà-lat*

lèx, *lèx*, *lèx* to dance

- 'à-yà-lèx* 313.4; 318.8; 385.9

lîx a pole breaks

1. *yà-lîx* 253.5; 278.11; 290.8

lun to hunt on sea

- 'à-lun* 267.5; 321.2; 369.3

§ 50. PARTICLES.

'áyá (exclamation of pain) [173.3]
(said to be Tinneh)

'asgi perhaps [171.12]

**'una*

**unala* scarcely 349.13

**unayè'q* 360.11

'úc if, conditions contrary to fact
375.4; 410.10; 411.7

'úgbci what may it be? [174.6]

yax

tàayàxisú once in a while [173.11]

k'àyàx near [170.1]

yidat now (*yi* time) 341.4;

344.6; 346.13; 372.6

yesú still, yet 297.9; 370.4

wuc together [169.14]

wùtc mutually [169.17]

bàhá (exclamation) [171.10]

(*bútc*) ended, last 266.7, 12;
278.8; 290.1; 341.1; 345.5;
361.13; 396.8

da(?) 354.15

de (imperative particle) 252.8;
359.7; [169.6]

de second preterite (*plusquamperfectum*) 341.6; 342.7; 343.12;
348.5, 6; 349.11; 363.1

dègidél not at all 53.6

detlà it had been that, indeed
273.14; 276.12; 278.7

de'sgbic (**dèsgwa'tc*) already;
257.7, 13; 273.8, 12; 361.4,
12; 363.11; 364.1; [168.8, 9]

**sagu'tc* since then 269.13
səgən to-morrow 358.11
ša for a moment [171.6]
tsa just then, at once 256.4;
 291.6; 295.11; 298.1; 302.10;
 306.4
tsátša every one 369.8 (*tša'tsa*
 319.15)
tsu again, also 252.7; 256.2;
 258.13; 311.6
tšayúk at once 263.10; [170.8;
 171.9; 172.6]
**tšaǵō'* (*naǵ*) on the same— 370.12
tšas only 253.5, 8; 259.11; 301.6;
 304.10; 319.15
djá hush
tca just then 258.5; 261.5; 277.7;
 333.12; 347.7; 359.6; 380.13;
 [171.14]
tcátca right then 278.9; 290.1;
 291.5; 332.4; whenever
tcał just then not (*i. e.*, when)
 273.1
tcuc (?) 278.10; 289.10; 334.1;
 403.9; 410.3
tca still (?) 252.7, 8; 253.10;
 259.2, 11; 333.9; 414.1
tcaàn anyway, nevertheless
 [168.11]
tčayèsú still [170.4; 172.11]
 (contracted *tču* ?)
tčaldàk'át' all, everything 370.11;
 372.4 (**džildaka't*, *tčaldaka't*)
**dełčá* it had been, indeed 273.14;
 276.12; 278.7
tčas only [172.16]

tčak'agénax easily, quietly
 [168.8]
tčak'ugéyu aimlessly 362.3
tčak' a long time, long ago 255.5,
 9; 307.1, 2; 372.2
tču even 253.14; 256.13; 261.4;
 [168.12]
**tču(yá)yidat* even (this) now
 291.12
**tčuyidat* even now 280.12; 346.3
tčul even not (*i. e.*, before)
 269.10; [170.14]
tčulè then 252.7, 10; 253.14;
 260.3, 8, 9 (see *Lè*)
gágu indeed 296.7; 332.7
gu interrogative particle 294.5;
 295.5, 8; 333.11; 411.5
gūc all right! 344.8
gucé I don't know [168.7]
gul probably 347.7; 348.13;
 350.10; 351.14; 356.7
gwáá behold! [169.8; 170.11;
 172.16]
**gwatc*
de'sgítc already (*q. v.*)
**sagu'tc* since then 269.13
**yida'tguetc* when now 304.12
**yida'tsquoetc* when 304.9
k'át' condition contrary to fact
 (*k'at'*)
ldak'át' all 277.12
**tčaka't* right away 277.2
gā cry of raven 346.6
gonayé, *goné* beginning 252.10;
 254.1; 349.2, 4, 7

- q'à* and 259.1; 296.5; 299.1, 3;
 308.2, 3
**qa'tcu* or 258.12
q'vā however 253.5; 254.10; 259.4;
 289.10
**qón(áx)* [173.2]
t̥saqō'n(ax) on the same 370.12
qonā'xdaq rightly 253.13
q̇ exclamation expressing pity
q̇ 'ica'n you poor thing!
q̇ēga truly! 305.12; 308.5; 348.9'
 12
**qūn* many times 258.1 (*kūn*
 260.1); 332.9; 379.6
xwan (**q̇wan*) exhortative 258.3;
 290.8; 296.6; 303.1; 310.3;
 358.7
La then 257.10; 260.7; 298.6;
 305.14
Lāk^u always 261.5; 280.2; 349.12;
 361.2; 369.10
Laṣ very 256.5; 257.4; 294.2;
 305.11
Lē then 252.9; 295.10; 297.8;
 303.4, 8
Lēya near by 363.6
Leyēx stop! 109.4
Lek'áx then suddenly

§ 51. NUMERALS.

COUNTING OBJECTS.

- Leṣ* one 361.8; 362.8; 369.1
de'x two 361.4; 362.11; 363.11
našk' three
daxun four 341.10; 343.11
k'ēdjīn five 263.13; 348.13
**Ledūcū* six 351.3; 353.8; 355.3;
 354.5
**daxa'ducu* seven (Handbook 198)
našgaducū eight 268.12
**gucu'k* nine 353.4
**djinkā't* ten 341.12; 343.12;
 350.6; 356.4
Lēqa' twenty 354.9; 355.5; 356.7
**daxū'ndjinkat* forty 347.7; 354.8

COUNTING PERSONS.

- Lēnaṣ* one person 252.8
dāxṇáx, dāxṇináx two persons
 272.15; 280.2; 343.13
našgináx three persons 347.9
Leducū'náx six persons 353.8
našgaducū'náx eight persons
 380.16
**daxū'ndjinkadī'náx* forty persons
 347.7

NUMERAL ADVERBS.

lèdàhìn at one time [169.1]
**daxdanī'n* twice 258.2

daxū'ndahēn four times 357.4

§ 52. ENGLISH-TLINGIT VOCABULARY.

Words without special reference or with *n.* will be found in the list of nouns; those marked *v.*, in the list of verbs; those marked *p.*, in the list of particles; and those marked *nu.*, in the list of numerals.

abalone *gunxá*
 abandon *L'it'* v.
 accompany *'at'* v.
 acts (a spirit) *tsàq'* v.
 advise *djá* v.
 afraid *xēz* v.
 again *tsu* p.
 aim *t'an* v.
 aimlessly *tčak'uge'y* p.
 alight *q'ak'* v.
 alive *tsin* v.
 all *tčaldak'at'*, *ldak'at'* (see *k'at'*) p.
 all right! *gūc* p.
 Alnus *k'èlc*
 already *dē'sgōtc*, *gwatc* p.
 also *tsu* p.
 always *Lák''*
 ammunition *cagún*
 among *xo*
 Anas clypeata *q'in*
 ancestor *còk'á*
 and *q'à* p.
 anger *kān*
 angry, to be *gat'* v.
 anus *t'oq'*
 anyway *tčaan* p.
 appear *yà*, *dàq'*, *cu* v.

approach *hà* v.
 apron *kēdēd* (see *k'èt'*)
 Arctostaphylus uva ursi *t'inx*
 arise *nàq'* v.
 armor *na 'at'* (see *'at'*)
 armpit *'inl*
 around *dà*
 arrow *tcùnēt*
 arrow-bag *tcūgwēl*
 arrow-head (*Laq'*)
 ashamed, to be *dēx* v.
 ashes *k'al*
 ask *wús* (see INQUIRE) v.
 astray, he went *q'at'* v.
 attached, to be *xat'* v.
 awaken *gūt'* v.
 awl *q'à* v.
 axe (= stone wedge) *t'áyis*
 back *lá*, *t'á* (?)
 bad *'ek''* v.
 bag *tsasgwēl* (see *džàs*), *gwēl*
 bail *k'ux* v.
 bait *yànàq''*, *naq''*
 bark *hūn*
 bark, thick *t'iy*
 prepared (for making matting)
 t'iywūdi (see *wūt'*)

basket (for berrying) *q'ak''*
 fine basket *lit'*
 shallow basket *k'at'*
 bat *šagèdīt'àn*
 bathe *cutc* v.
 be 'à, 'ù, t'ì v.
 beach 'éq'
 bear, black *šik'*
 beating time of shaman (*xetc*)
 beaver *šagèdī*
 driving beavers *šagèdīt'àn*
 before *ciyít*
 before *tčul* p.
 beginning *gonayé* p.
 behave (?) *kuk* (?) v.
 behind *lek*
 place behind one *dáx̌*
 behold! *gwá^á* p.
 believe *hin* v.
 belly *qoz*
 belt (*sik'*) v.
 bent back *zix* (?) v.
 bet *t'aq'* v.
 bewitch *qac* v.
 birch 'àtdàyi
 bird *tšutšk''*
 humming-bird *dawátgiya*
 a water-bird *šūš*
 birth, some one gave *hà* v.
 bite *lax̌* v.
 blame *qe* v.
 blanket *xuw* n. and v.
 woollen blanket *lī*
 Chilkat blanket *nàxèn*
 Blennius *luł*
 blood *cé*
 blow 'ux, sà v.
 blow eagle-down (*qwar*) v.
 blown, it is — along by wind *šis* v.
 blue (green, greenstone) (*šūw*)
 bluejay *xecx''*

board *tá*
 boil, to — in water *t'á* v.
 (liquids) 'uk'' v.
 water boils up (as in rapid)
 q'oq' v. (see TO BUBBLE)
 bone *šaq'*
 boots *xwan*
 border *yax̌*
 born, to be *t'ì* v.
 bottom side *t'a*
 bow and arrows *sáqs*
 box *q'úk''*
 grease-box *dane't*
 wooden box *lūwv q'úk''*
 boys *kesánu*
 bracelet *k'is*
 branch *tcac*
 break (something) *wál* v.
 (a strap) *kuts* v.
 (in pieces) *xil* v.
 a pole breaks *līx̌* v.
 breathe *sà* v.
 bring (daylight) 'à v.
 bristle (of sea-lion) (*xada*) *džá* (see
 xá)
 broil *lūs* (near fire, not on a spit) v.
 (on spit) *tsik'* v.
 broom *xil'* v.
 brother (said by female) 'iǩ
 brother, elder *búnx̌*; younger *k'ik'*
 brother-in-law *k'áni*
 brother's child (said by female) *k'álk''*
 brush *xil'* v.
 bubble *k'úq'* v. (see TO BOIL)
 bucket *qic* v.
 build *yèx̌* v.
 (a fire) 'ák' (?) v.
 burden *xiy* n., *yà* v.
 burl (of a tree) *xlš*
 burn *gán* v.
 burnt wood *xùdžī*

- bush *waš*
 butt-end (of standing tree) *gú*
 butt-end of tree *ké*
 buy 'ù v.
 cache *tcal*
 call *xùx^u*, *íx^u* v.
 call out (names at a feast) *ná* v.
 calm *yeL* v.
 camp out *xè* v.
 cane (*wútsagá*)
 cannibal, see *xà* v.
 canoe *yák^u*
 skin canoe *djaqóx*
 capture *cát'* (?) v.
 careful (in use of something), to be
 gas v.
 caribou *wátsix*
 carry *djal*, *cát'* v.
 (a ball) *t'í* v.
 (a bag) *t'án* v.
 (a liquid in a vessel) 'ín v.
 (a textile) 'àx v.
 (several things) *ní* v.
 (by canoe) *q'ux* v.
 (on back) *ya* v.
 (on shoulder) *gút'* v.
 carve *xác* v.
 (wood) *táák^u* v.
 cascade *qás*
 cast off *xít'* v.
 catch (fish with bait) *nút'* v.
 (in snare) *daš* v.
 (with hook) *kéx* v.
 cave *t'at'úk^u*
 cavity *wùl*
 cedar, red *làx*
 cedar, yellow *xáy*
 celery *yànàét'*
 cellar *xày*
 certain, a — one *bàt'*
 Ceryle halcyon *làxànéš*
 cheek *wác*
- chest, breast *xet*
 chest, box *q'úk^u*
 chew *t'áx* v.
 chief (=town man) 'àn *qáwu*
 chin *t'i*
 Chiton Stelleri *càw*
 Chiton tunicata *k'úw*
 chop *xut*, *šúw* v.
 circumference *dà*
 clam *gát*, *gar*
 claw *xak^u*
 clay *ša*
 clear up *dàq'* v.
 clever *t'u'* v.
 cliff *gel*, *gL*
 climb (with pole) *tsàq'* v.
 cling *xat'* v.
 clothing *nak'* 'át'
 cloud *gòš*, *gwaš*
 club *xúš*
 club, to *xict'* v.
 coals *xúdzí*
 cockle *yatùlét'*
 cohabit *gāc* v.
 cold 'át' v.
 collect (oil on water) *t'án* v.
 comb *xedu*
 come *t'an* v.
 come out *kil* v.
 come up *bà* v.
 came back, every time he —
 q'a'k^u v.
 complete *la* v.
 completion *yán*
 condition contrary to fact 'úc,
 k'at' p.
 confusion *xil* v.
 consume *kil* v.
 cook (something) 'l v.
 copper 'éq'
 copper plate *t'inná*
 cord *sik'* n. and v.

cottonwood-tree *duq*
 count *t'úw* v.
 courageous *túx* v.
 cover *k'èl'*, *k'aṣ*
 cover, to *śut'* v.
 cover over *hát'* v.
 cover up *ga* v.
 be covered with *gať* v.
 crabapple *ṣax'*
 crack *wál'* v.
 cradle *tuk'*
 crane *dúl*
 creak (?) *kaz* v.
 crooked *t'éṣ* v.
 crowbar, see *k'it'* v.
 cry *gax* v.
 cut *xác* v.
 cut fish lengthwise, along belly
 qáx, *kaz* v.
 (into strips) *han* v.
 he cut it *kak'* (?) v.
 dagger (*gwálà*)
 dance *lèx* v.
 "they danced the house together"
 kut (?) v.
 dark *gít'* v.
 daughter *sí*
 dawn *q'ea*
 daylight is coming *'à* v.
 deadfall *sín*
 deafness, see *'àx* v.
 decayed *zvq'* v.
 deep (water, snow) *la* v.
 a hole, a bay, is deep *làn*, *'ic* v.
 deer *q'úwàk'àn*
 defecate *zux* v.
 dentalia *t'áṣṣè*
 depend (on some one) *hut'* v.
 depressed *djètc* v.
 destroy, see *xìx* v.
 detain *sík'* v.

devil-fish *náq'*
 devil's-club *ṣaxl'*
 devour *xà* v.
 die *nà* v.
 difficult *qetk'*, *dzi* v.
 difficulty *wut'* v.
 dig *hà* v.
 (roofs) *śel* v.
 digging-stick *k'át*
 direct, to *djá* v.
 dirty *zix* (?), *téṣ* v.
 disappear *hà* v.
 discouraged, to be *hà* v.
 dish *śix*
 grease-dish *kàk'ané*
 dive *tsis* v.
 dizzy *tuk'* v.
 do *ní*, *ná* v.
 dog *k'èl*
 dogfish (dog-salmon?) *t'i'*
 door *ṣalax'*, see *lāq'*
 down (of bird) *q'wax* n. and v.
 drag *xat'*, *ṣat'* v.
 dragon-fly *lq'acicxáw*
 draw *xit'* v.
 (water ?) *qic* v.
 dream *djun* n. and v.
 dress *zak'*, *da 'át'* (see *'át'*)
 drift *guq'*, *hac* v.
 (plural?) *t'ax'* v.
 (poles, wood) *q'o'* v.
 driftwood *caq'*
 drill *t'ul* v.
 drink *na* v.
 (inebriating drinks) *cu* v.
 drive (animals, salmon) *hát'* v.
 (away) *tsaq'* v.
 (in a peg) (*xuw*) v.
 (hunger away) *ker* v.
 drop *ṣut'* v.
 drum *garw* n. and v.

drunk, to be *cu* v.
 dry *xv̥kʷ* v.
 (perhaps to try) *nēš* v.
 dry fish *qec* v.
 dry salmon *qwan* v.
 duck *ga'xʷ*
 dung *hár*
 dust *šix*
 dwell (Chilkat dialect) 'ù v.
 eagle *tčàk̄*
 ear *gúkʷ*
 easily *tčak'agénax* p.
 eat *xà* v.
 edge *wán* n. and v.
 Edgumbe, Mount *rux*
 egg *kwal*
 eight *našgaducú* nu.
 elbow *tšy*
 emblem 'àt'ú
 emerge *kúš*, *qut* v.
 enclose *bát* v.
 enclosure *bat'*
 end *cú*
 ended *hútc*, *hútc* n. and p.
 entangled, hair, etc., is *xil* v.
 equal (of one) *xòn*
 even *tšu* p.
 evening *xana*
 every one *tsátsa* p.
 everything *tčaldak'at'* p.
 exhortative *xwan* p.
 exclamation of pity *q* p.
 exclamation *hàhá* p.
 exclamation of pain 'áyá p. |
 exclamation (cry of raven) *gā* p.
 extend (*xat*?), *cu* v.
 extinguished, to be *kis* v.
 eye *waq'*
 eyebrows *šì*
 face *ya*
 fair *wò* v.

Fairweather, Cape *tsalxan*
 fall *gut'*, *xix* v.
 (into a hole) *ko* v.
 (into a trance) *tik'* v.
 (mountain-sheep) *sús* v.
 (down ?) *xan* v.
 (sideways) *xin* v.
 famine *laxʷ* n. and v.
 (there is a famine), see 'à v.
 famous, to be *sà* v.
 far *la* v.
 fast *xè* v.
 fasten *xat'* v.
 fat *t'áy*, *yet*
 father 'ic
 father-in-law *wú*
 father's brother *san'è*
 father's sister 'át'
 father's sister's child 'ic *k'élk̄*
 feast, see *cí* v.
 feather *táw*
 feathers (down) *qwar* n. and v.
 feed (?) *la* v.
 feel, see *t'ì* v.
 fellow *xòn*
 fermented, to be *šux* v.
 fern-roots, green *kwalx*
 filth *q'aháš*
 find *hà*, *tì* v.
 finger *zeq'*
 finger-nail *xakʷ*
 finish *ní* v.
 fir *lèyis*
 fire *xàn* (*gàn*)
 fire-wood *gán*, *gan* n. and v.
 firm *djaqʷ* v.
 fish, a *kágan*
 dried fish ('atqécì)
 fish with herring-rake *xil* v.
 fish with hook *tèx* v.
 fish-hawk *gidjùk'*

- fish-oil 'èx
 five k'èdjin nu.
 flatness fát'
 flee kex (?) v.
 flesh (?) qox"
 flood wát, da v.
 flounder tsanté
 flow (blood) wùq" v.
 fly, a small xín
 fly (sing.) q'in v.
 fly yitc, dux v.
 fly (an arrow) fùk" (?) v.
 foam xet
 fog gwás v. (q'vgás)
 follow wus v.
 food wu n. and v.
 foot xùs
 four daxun nu.
 foreign tribe (Athapaskan) gunaná
 forget qa'k" v.
 fort nù
 forty daxū'ndjinkat nu.
 fox nagašé
 freeze 'át v.
 fresh t'utc n. and v.; yís v.
 friend xòn, (ca)gun
 frog xixtí
 full, to be hik' v.
 to be full of gat v.
 furnish hà v.
 gaff-hook kex v.
 gall t'è
 garbage qaité
 garden t'áy
 get (fire-wood) ni v.
 ghost (k'vùxéLcan)
 give t'ì v.
 give away (lu?) v.
 give away (in potlatch) 'ek', 'ù v.
 give forth (a peeping-sound)
 šün(k) (?) v.
 give (in marriage) t'àn v.
 give up xàtc v.
 glacier sul
 go hà v.
 go (?) xaq(?) v.
 go (plural) 'àt'
 go (sing.) gùt' v.
 go backward q'ak' v.
 cause water to go down la v.
 let go Lit' (?) v.
 let go from hand nàq' v.
 go out (?) gàs(?) v.
 fire goes out.kis v.
 gopher tsátk'
 gossip (=uncontrollable mouth)
 'ùs v.
 grained, it has a — surface fàn v.
 grandchild txcánk'
 grandparent lùk"
 grass tcuk'an
 gray (withered hair) xàw la'x
 greasy t'el' (?) v.
 great dži v.
 green (šùw)
 greenstone (šùw)
 grind gíl v.
 grizzly bear xúts
 ground ratk'
 ground-hog šàx
 grow 'à v.
 grow up wat' v.
 gull k'éladi
 gun 'ún n. and v.
 habit, to be in the — of doing t'àn v.
 hair xàw n. and v.
 hair switch tçin
 half cù
 hammer t'áql
 hand djin
 handle sák"t'ì
 handle, see 'áw v.

hang (a long object) *xwaš* v.
 hang *yà* v.
 happen *ni* v.
 happy, to be *gò* v.
 harassed *wul* v.
 hard *wúš* v.
 hard part of tree *gaq^u*
 harpoon, sea-otter *k'át'*
 barbed harpoon-point *'à'dà*
 three-pointed salmon-harpoon
 l.àgwá
 hat *šax^u*
 hat with rings *šax^u cadakúq*
 (a hat) with rings *kuq* (?) v.
 hate *kàn* v.
 have *'ù* v.
 have as a taboo *gas* v.
 head *cá*
 head of bay *gey*
 heaped up, to be *xwaš* v.
 hear *'àx* v.
 to be able to hear *kwan* (?) v.
 heart *t'éx*
 heat (an object) *tà* v.
 heavy *dál* v.
 help *sú* v. (used only to designate
 supernatural help), *cí* v.
 help some one steal away *t'àw* v.
 heron *lášx*
 herring *yaw*
 hide, to *sín* v.
 hideous (*k'ùlxéLcan*)
 hill *gùtc*
 hit with something *džú* v.
 hit with point *t'áq'* v.
 hoisting-line, see *yáq'* v.
 hold (*tcī* ?) v.
 hole *k'uq^u*
 home *'àn*
 hook, bent *tèxá* n. and v.
 hook, halibut *náx^u*

hop *gwàc* v.
 horizon *sútt*
 horn *cèt*
 polished horn *lenèl'*
 hot, to be *tà* v.
 house *bít'*
 however *q'và* p.
 hunger *yan* n.; see *hà* v.
 hunt *hun* (?), *cu* v.
 hunt fur-seal with barbed arrow
 cáqx v.
 hunt on sea *łun* v.
 go hunting *hà* v.
 husband *xox^u*
 hush! *djá* p.
 ice *tíq*
 (large piece of) *xal*
 if *'ú'c* p.
 imitation, see *t'ì* v.
 imperative *dε* p.
 indeed *deléá*, *gáqε* p.
 infant of nobility *'ànk^u*
 inhale *xek^u* v.
 inquire *waš*, *wúš* v.
 inside *t'ú*
 (of house) *nèl*
 (of mouth) *lák'á*
 instruct in some kind of work
 djá v.
 interlock (?) *'ák'* v.
 interrogative particle *gε* p.
 invisible *gù-bá* v.
 invite *'ix* v.
 iron *gayéš*
 iron hair-ornament *téin*
 island *šat*
 jaw *xáš*
 joist *táq^u*
 jump *kán*, *t'àn* v.
 just then *tsa*, *tca* p.
 keep quiet! (?) *kax* v.

- kelp *gic*
 kelps, long, rubbed against one
 another by waves *t'it'* v.
 kick *tsèx* v.
 kill (plural object) *'in* v.
 (singular object) *djàq'* v.
 knife, see *lit'* v.
 knock off (a piece) *teç* v.
 know *k'ù*, *guk'* v.
 I don't know *gucé* p.
 labret *çenlaça* (see *ça*)
 lake *'á*
 large *dzi*, *la*, *gé* v.
 last *buté* n. and p.
 last, to *sak''* v.
 laugh *cùwq* v.
 lay down *t'à* v.
 lay on *bà* v.
 lazy *k'á* v.
 left side *šát*
 length (of space), see *yał* v.
 lie (speak untruth) *iyel* v.
 lie down *t'à* v.
 life *q'v*
 my future life, see *gun* (?) v.
 lift (a long thing) *t'ì* v.
 (a solid, elongated object) *t'àn* v.
 (face of some one) *càt'* (?) v.
 (with a shovel, a spoon) *xwen* v.
 light-complexioned *wó* v.
 likeness *yáx*
 limb (of tree) *cìy*
 listen *tìq*, *'àx* v.
 live *t'ì* v.
 (at some place) *'à* v.
 (somewhere) *'ù* v.
 lively *'ús* v.
 living, a small thing *tát(k)*
 load *ga* v.
 log *çaw*
 (butt-end of tree) *ké*
 lonely, to feel *ga* v.
 lonesome *lit'* (?) v.
 long *yał* v.
 long-elbowed *tìy k'uwał*
 long ago *tčak'* p.
 long time *la* v., *tčak''* p.
 long, to (?) *fan* v.
 look *gèn* v.
 (at something, for something)
 t'in v.
 (to set the face) *'à* v.
 lost, to be *gú'* v.
 love *xán* v.
 lynx *gàq'*
 maintain *djàq''* v.
 make *yèx*, *nì* v.
 (a strong decoction) *çaš* v.
 she tried to make herself look
 pretty, see *nà* v.
 man *q'á*
 many times *qün* p.
 maple *çalché*
 mark *kwe* v.
 marry *ca* v.
 marten *kúx''*
 master *šati*
 mat *gátc*
 material *sák''*
 meat *lìy*
 meddle *kát'* (?) v.
 medicine *nák''*
 memorial pole *dakét*
 menstruate *wet* v.
 mentula (?) *rel*
 milt *rel*
 mind *t'ú*
 mind (?) *aq''* v.
 mink *lúkcíyán*, *núkcíyán*
 miss *bà* v.
 moment, for a — *ša* p.
 month *dís*

moon *dɪs* n. and v.
 moonshine *dɪs* v.
 moose *tsɪskʰ*^u
 morning *tsut'át'*
 mortar *t'aqayət*
 mosquito *t'áqá*
 moss *šúqga*
 mother *la*
 mother-in-law *tcàn*
 mother's brother *k'ák'*
 mother's brother's wife *k'ák' cáat'*
 mother's sister *Laḱʰ*^u
 motion of long thing, point forward
 guq' v.
 mouldy *Laɣ*, *ɬuq'* v.
 mountain *cá*
 mountain-goat *djánwə*
 mountain-sheep *t'áwé*
 mouse *k'agák'*
 mouth *ʃa*
 of a bottle or bucket *qá*
 of river *wat*
 move *gʷt'*, *há*, v.
 (stars, living beings) *sús*
 (bag, box) moves *xix* v.
 (long things) *gaš*
 (textile, blood) *wəqʰ*^u
 mud *kəlk'*
 muss *xil'* v.
 mussel *yàk'*
 mutually *wətc* p.
 name *sá* n. and v.
 navel *t'àn*
 near *yax*, *Ləya* p.
 neck *sɪ*
 necklace, bone *šaqsed*
 need, see *há* v.
 needle *t'axál'*
 nephew *k'élk'*, *xax* (?)
 net *gew*
 for olachen *goqtc*

nevertheless *tcaàn* p.
 new (*Lak'*), *yis* v.
 night *t'at'*
 nine *gucu'k* nu.
 nod, to — head *geq* v.
 noise, to make *'ax* v.
 (=drum) (*gawu*) v.
 north wind *xún*
 nose *lū*
 not *lél*, *l* p.
 not at all *dəcgidél* p.
 now *yidát'* p.
 ochre, red *teq*
 offspring *yát'*
 oily, to make *yit'* v.
 olachen *sak'*
 old (*tčak'*), *can* v.
 once, at *tša*, *tšayúk* p.
 once in a while *yax* p.
 one *Lex* nu.
 at one time *Lədəhin* nu.
 only *tšas*, *tčas* p.
 open *kəz* (?), *kəz*, *lax* v.
 or *qa'tcu* p.
 order *ná* v.
 other *gvna*
 otter *k'úcdà*
 outdo, to try to — others in eating
 quickly *cic* v.
 outfit, shaman's (*dàidədi*)
 outside *gán*
 (of round object) *dà*
 overcome *Ləq'* v.
 overdo *tšax* v.
 overflow *wəl'* v.
 owe *há* v.
 owl *tsusḱʰ*^u
 own *'ū* v.
 pack *yà* v., *xiy* n.
 pack up *'ax* v.
 paddle *ʃa* n. and v.

- paint *gwal*, *xit'* v.
 painted boards *qen*
 palate *gàqlàn*
 pass through *djal* v.
 (a span of time) *kul* v.
 time has passed *kus* (?) v.
 patch *t'iy* v.
 pay, would have to — for it *gex* (?) v.
 peep, see *'à* v.
 peeping sound, to give forth a
 šün(k) (?) v.
 peg (*xuw*) v.
 pencil, see *xit'* v.
 people *qwan*
 (tribe) *na*
 perhaps *'asgi* p.
 person *lingil'*
 petrel *gànùk'*
 pick *k'élù*
 (berries) *kul* v.
 pick out *hul'* v.
 pick up (with tongs) *lál* v.
 pick up *'in*, *hà*, *càt'* (?) v.
 pin, to (*xuw*) v.
 pipe *šaqdak'it'* (see *šèq*)
 pity, exclamation expressing *q* p.
 you have pity on me *ka* (?) v.
 place *ratk'*
 (where something customarily is)
 'it'
 (between folds of something) *gè*
 place, to *càt'* v.
 plain, it is *gù-bà* v.
 playful *'us* v.
 plenty *hà* v.
 point *xàn*, *lù*
 (of land) *'ix*, *qa*
 (of spear) *k'utê*
 point *t'àn* v.
 point upward *tsàq'* v.
 polish *xit'* v.
 poor *q'anacgudè* n.; *can* v.
 poor thing (*can*)
 to become poor *'icàn* v.
 porcupine, see *kals* v.
 post *gas*, (*gas*)
 pot *q'wax*
 pouch *gwèl*
 pound *tey* v.
 pour *xex* v.
 pour out *luq* v.
 pout *q'en*
 preterite *de* p.
 prevent *wùq''* v.
 probably *gul* p.
 proximity *xan*
 pry up *k'it'* v.
 pull *xul*, *yil'*, *yàq'* v.
 out (wool for spinning) *t'itè* v.
 punish *dji* v.
 punt *tsàq'* v.
 purpose *yus*
 pursue *nàq'* v.
 push *gu*, *xit'*, *t'àq'*, *tsàq'* v.
 put down *xes* v.
 (before some one) *djal* v.
 put on *gex* v.
 put on surf-boards *hul'* v.
 put one thing into another *tsù* v.
 put up *t'à* v.
 put up against *djaq''* v.
 quarrel *q'àn* v.
 quiet water *yer* v.
 quietly *tèak'agènaç* p.
 quill *q'ina*
 rafter *xanàs*
 rafters, small — of house *sak''*
 rain *su*
 raise *q'é*, (a child) *wat'* v.
 raise (the hand) *bàn* v.
 rat *k'ùtsin*
 rattle *cècùx''*

raven *yel*
 ray of light *ḡùs*
 reach *xix* v.
 ready, to get *xun* v.
 recede *la* v.
 recognize *t'in* v.
 red (*leq*) v. (see OCHRE).
 refuse *ge* v.
 remain *t'ì* v.
 remind *q'ek'* v.
 retaining-plank *t'aḡ*
 rib *śúḡ^u*
 right away *téaka't* (see *k'at'*) p.
 right side *cìy*
 right then *tcàtca* p.
 rightly *qonāḡdaq* p.
 ring, twisted copper (*k'at'ix*)
 rise (smoke) *śis* v.
 roasting-spit *tsík'*
 rock *'itc'*
 rock-slide *q'at'*
 roe, salmon *k'abák^u*
 roll *djux* v.
 (stone) *gwál* v.
 root *ḡat'*
 rope *t'ix* n. and v.
 rose-bush *qonyèl*
 rotten *zvq'*; *śux*; (wood, fibre) *naq^u* v.
 rub *tcùḡ^u*, *tcúḡ^u* v.
 rub on *t'útè* v.
 run *xix*, *guq'* v.
 (a fluid) *wùq^u* v.
 rush after one *qez*, *sux* (?) v.
 sack *xácti*
 safe *nèḡ* v.
 sail *śis* v.
 salmon *ḡát'*
 coho-salmon *l'uk^u*
 humpback-salmon *tcaś*
 king-salmon *lā*
 sockeye-salmon *gāt'*

salmon-nest *k'ut'*
 salmon-skin *ḡaś*
 salmon-trap *cal*
 salmon-head, stale *kunk*
 salmon has rough, many-colored
 skin *xèn* v.
 salt *'él*
 same *tśaqō'náḡ* (*qón*) p.
 sand *lew* n. and v.
 sandbar *xak^u*
 save *nèḡ* v.
 say *q'a*, *ḡeś* v.
 scar *t'il*
 scarcely *'una* p.
 scared *zak^u* v.
 scatter *lit'* v.
 scrape *ḡaś*, (*gàś?*) v.
 (bark, etc.) *xit'* v.
 scratch *zak^u* v.
 sea *'él*
 sea-lion *t'àn*
 sea-otter *yáx^utè*
 seal *tśa*
 fur-seal *ḡún*
 search *ci* v.
 (for insects [in moss, hair]) *bát'* v.
 seaweed *lakásk'*
 see *t'in* v.
 seize *càt'* (?) v.
 sell *bùn* v.
 send *q'a*, *ná*, *bà* v.
 set up *'ák'* (?) v.
 seven *daḡa'ducu* nu.
 sew *q'à*, *qèś* v.
 (with roots) *ḡaś* v.
 (with cedar-withes) *śú* v.
 shadow *ba*
 shaft, seal-spear *cux*
 shake *nat'*, *yùḡ^u* v.
 (clothing) *kúks* v.
 (hands) *leḡ^u* v.

shallow (snow, water) *tšàn*, *sè* v.

shaman *'ixf*

sharp-pointed *kats* v.

sharpen (?) *nēs* v.

shell *yiš*, *nux*

pounded shell *k'ats*

shine *gàn* v.

shirt *kudás*

shoe *t'íl*

shoot *'un* n. and v.

(something) *tùk''* (?) v.

shout *ix*, *huk* v.

show (?) *guk* v.

(one's self) *cu* v.

side, this *q'in*

(of sheep) *k'agedi*

sideways, long object falls — or
moves turning sideways *xìn* v.

since then *sagu'tc*, *gwalc* p.

sing *cì* v.

(words to a song) *xùx''* v.

sister (said by male) *zàk''*

sister, elder *cátx*; younger *k'ik'*

sister's child (said by male) *k'élk'*

sit (singular) *'à*; (plural) *q'é* v.

six *ledūcū* nu.

size, this, see *gè* v.

skate *tčitgá*

skin *duk''*, *džàs*

sky, in the *xatšt'u*

slap *tàtc* v.

slave *gùx''*

sleep (singular) *t'à* n. and v.

(plural) *xèx''* v.

slice *xás* v.

slime *xéz*

slit *tìt'* v.

slow *tčiyuq* (?) v.

small *ká* v.

smile *nuts* v.

smoke *šeq* n. and v.

(rising from house) smoke-signal

t'áx'' n. and v.

snow *lèl'*

snowshoes *djadji*

so it is *na* v.

soak *kél* v.

(salmon) *t'í* v.

some one *q'à*

son *yíl'*

song *cì* n. and v.

south wind *sanaxét*

space, open *xák'*

speak (to some one) *t'àn* v.

spear *yiš*, *tsàgal*

short hunting-spear *wusánl*

spear *t'áq'* v.

spider, see *làn* v.

spin *t'áx* v.

spirit *yék'*

spit *tsik'*, n. and v. (to broil on spit)

spit, to *tux* v.

splice *tsù* v.

split *gat* v.

sponge (for scratching skin) *xácqo*

spoon *cát*

spruce *síl'*

squeeze *qúq'* v.

stand (singular) *bàn*; *t'àn* v.

(plural) *nàq'* v.

(house, a town, a tree) *'à* v.

start *q'er*, *xun* v.

stay *t'í* v.

steal *t'àw* v.

steer *t'àn* v.

(in a certain direction) *bàn* v.

stem of plant *cát'*

stench *tcán* v.

step *yás* v.

stern-sheets, see *yáq'* v.

stick (*q'aš*), *wáš*
 stick out, up *cu* v.
 stick out *tsàq'* v.
 still *yesú*, *táa* p.
 stingy *gèq'* v.
 stitches, it has *tàn* v.
 stomach *yùw*, *qoz*
 stone *t'è*
 stop! *leyéx* p.
 stop (?) *tsis* v.
 rain stopped *t'àn* v.
 stored away, he always had things
 (*tcak''* ?) v.
 straight *tcūn* v.
 strange, something *k'aslyé*
 strap '*áw*, v.; *sík'* n. and v.
 strength, see *tsin* v.
 he spoke to get strength (?) *huk'* v.
 stretch *yít'* v.
 strike *gwál* v.
 string, to — on a thong '*ic* v.
 stringers, long, of house '*aqáxyt'*
 strong *tsin* v.
 subside, to *la* v.
 sun *gàn*
 supply *hà* v.
 surf-boards, see *hut'* v.
 surface *k'á*
 (of bottom) *t'a*
 surprise *djètc* v.
 suspect *q'it'* v.
 suspended, to be *xixtc* v.
 means of suspension, see '*áw* v.
 swallow *kwatc*, *nút'* v.
 sweep *xuí* v.
 swell (*qús*) v.
 swim (a bird) *kwan*, *hà* v.
 (fish) '*à*, '*qàq'* v.
 (person) *tàtc* v.
 (a quadruped) *bù* v.
 (under water like a fish) *tsis* v.

swing *gáq'* v.
 taboo, to have *gas* v.
 tail *zit'*
 tailor, see *qéš* v.
 take *xa* (?), *t'ì*, *càt'*, *nì* v.
 take name from something *sá* v.
 take off *hut'* v.
 take up with a ladle *xwen* v.
 a supernatural being takes some
 one away *nèx* v.
 tallow *t'ù*, *yene'si*
 teach *t'úw* v.
 tear, to *šel'* v.
 (tell *xet* ?) v.
 ten *djinkā't* nu.
 tentacles of squid *req'*, *qús*
 thank you! (*tcic* ?) v.
 thief, see '*àw* v.
 then *tčulè*, *la*, *lè* p.
 thin *xùn* v.
 thing '*à*, '*át'*
 think *q'en*, *t'àn*, *dji* v.
 (about one's self) *gaz* (?) v.
 thong *džàs*
 thread *t'ás*
 three *našk'* nu.
 through, when he got *ga* v.
 throw *guq'*, *djuq'*, *xitc* (*gitc*),
 geq' v.
 thumb *guc*
 thunder *xel*
 tie (a knot) *dúx''* (*tuq''*) v.
 (to head) *tčín* v.
 (a bundle) '*àx* v.
 (with a strap) '*áw* v.
 timbers, main — of house *daeded*
 tired, to be *xwáL* v.
 tobacco, balls of *wác* '*át'*
 leaf-tobacco *ganc*
 together *wuc* p.
 toilet-sticks *tčúfa*

to-morrow *sègán* p.
 tongs *lál* n. and v.
 tongue *lút*
 tooth *'úx*
 top *k'i*
 touch *cí* v.
 tough *wús* v.
 town *'àn*
 track *k'e* v.
 trail *dè*
 tramp (?) *gét* v.
 transport *bà* v.
 trap, see *gal'* v.
 travel (by canoe) *q'ux* v.
 tree *'às*
 (used for making bows) *sáqs*
 part of — above man's height *da*
 tribe *na*
 trouble *xil*, *wul* v.
 truly *qèga* p.
 try *xv'k''*, *'ù*, *neš* (?) v.
 turn back *dji* v.
 twenty *Lēqá* nu.
 twice *daxdanī'n* nu.
 twist *t'ix*, *t'ix'* v.
 two *de'x* nu.
 underneath, place *yì*
 upside down, to be *gwál* v.
 urinate *qes* v.
 urine *kwas*
 use (one's strength) *'àx* v.
 valley *qak'*, *canax* (see *cà*)
 vertical *tcún*
 very *Làx* p.
 voice *sà* v.
 voice is always heard (*gawn*) v.
 wade *bù*, *bà* v.
 wager *laq'* v.
 walk (in company) *'àt'* v.
 (alone) *gùt'* v.

want *bà* v.
 war *xa* n. and v.
 warm, to make a person feel *fà* v.
 warrior *xa* n. and v.
 wash *'ùs* v.
 watch *dél*, *t'in* v.
 water *bín*
 high water *q'is*
 quiet water *yer* v.
 wave *t'il'* v.
 wealthy *nálx* v.
 wear (a blanket) *xiw*
 (clothing) *'à* v.
 weasel *dá*
 weave *ná* v.
 (a basket) *'ák'* v.
 wedge *yìs*
 wet *rač* v.
 whale *yáy*
 what may it be? *'ucgúci* p.
 when (*gwatc*) p.
 whetstone, see *yà* v.
 win *Làq'* v.
 whip *xuct'* v.
 whistle *'ek''* v.
 whittle *yèx* v.
 wide *q'ak''*, *wnq'* v.
 wife *cát'*
 wind *nuk''*
 wipe *gú* v.
 withe *šù*
 withered *lax* v.
 wolf *gùtc*
 wolverene *núsk''*
 woman *càwát'*
 women *cá*
 wonderful *dzi* v.
 wood *lúw*
 decayed wood *xiw*
 dry wood *xúk''* (see DRY)

word *q'a* v.
work *ná* v.
world *lingit' 'àní* (see *'àní*)
wound, to *tcún* v.
wrestle *hà* v.
wring *t'èx* v.

wrinkled *búz* v.
year *t'ak'*
yet *yesú* p.
young *yis* v.
younger brother *k'ik'*
younger sister *k'ik'*

§ 53. TEXT.¹

THE ORIGIN OF THE MOSQUITOES.

[Only vowels with high pitch are marked in this text. All unaccented vowels have either low or indifferent pitch.]

- Gunaná q'vwab. has duxux 'awé q'út' djwabá bat'*
 Foreign tribe lived. Their midst in that some one moved a certain
- k'asayá. tcvLé gunayé wvgudi dāx lél lngít' yāx wvt'i*
 strange being. Since then beginning walking from not person like he was.
- tcv dulá tsu lél 'át' yāx 'ada t'uwt'i. tca Lák"*
 Even his mother also not anything like her about his mind was. Always
- 'at'got'út' nagóttc k'anałsák" q'a tsułsguxsáni 'i'n. tca*
 things butts walking squirrels and birds little killing. While
 inside at always
- 5 *ya'nalgéni yāx 'awé de'sgutc 'vxi 'atgot'úde. wa'nanisawé*
 becoming big like that gradually he camped among What was that
 butts inside.
- duin wvadi 'atkátsku gút' nel 'urwagót'. gusú ín*
 him with they walked little boys, without home he went. "Where with you
- 'a qua duLátc xewawús. tsás gucé 'awé*
 the one however?" his mother questioned him. Only, "I don't know" that one
- yan'awłdjāq". tca k'agénaḡ 'awé desgutc tsu qut'awdzigit'*
 maintained. Quietly that one gradually again disappeared
- 'atkátsku. desgutc tsu qet'awdzigit'. wé 'ak'asayék tsu*
 little boy. Gradually again he disappeared. That little strange being again
- 10 *desgutc yayinayāt 'atgut'úde. duk'ákbās daxunínāx basyat'i.*
 gradually the time at butts inside. His maternal four of them were.
 getting longer uncles
- bastc q'va de has 'ayaq'it' hasdukélk. tcaa'n 'awé*
 They however then they were suspicious of their nephew. Nevertheless that
- duLátc lél awłxátcḡ duiytk. tcv nánāx 'aq'ini 'awé q'aq'*
 his mother not gave up her son. While quietly sitting (pl.) that lynx

¹ Written by Mr. Shorridge; corrected from dictation up to the point indicated in footnote.

neł 'awayá. *Ledabín* *duLá* *Lax* *duł'uwú* *sigú*
into house he carried it. At one time his mother very her inside happy

duyítłkika'x. *duk'a'k'* *bas* *q'ua* 'awé *tča* 'ac'uwagít'. *yan*
her little son for. His uncles they however that him suspected. Finished

'atxá 'awé *duLá'tc* *yéyawsiq'a.* 'axyltk' *gbsá* *Lax* *ł*
eating that his mother this front said: "My little son why very not

yuq'aca *dubsgun.* *bandé* 'icát' *q'uq'abádi.* *wasá*
that man's head has been washed? Put it here, thy head I'll search." How

- 5 *q'alá* *q'ak'uankvnutc* 'ayáx 'awé *t'ut'* 'aca' *wat'i* *duyítł.*
man's mother caresses that like that towards its head carried her little son.

Le 'acáde *yanacini* 'i'n 'awé 'acxetk'át'. *cawdilex.* *Legade'*
Right its head to she was touching with that her chest. Head struck her. "Away!

Lax *q'útłx* *xatk'ayesiłén.* *Le* *k'áx* *daq'* *cawaxix* *we* *cawát'*
very excessively me you love." Then suddenly back fell that woman,

we *tšaxítłk.* *q'va* *Le* *gá'nt'* *wudjixix.* *gwa'* *tčv* *Le* *gwáya*
that Tšaxítłk. however then outside to ran. Behold! Right there

duxetk'á *yan* 'uwaá *bat'* 'i'n *tcunet-xedi.* *Le* *Lél* *tšu*
her chest on ground is there certain flint arrow mouthpieces. Then never more

- 10 *wudasá.* *tčv* *Le* 'ásgtwé *ducakkv* *t'úwua'* *bat'* 'i'n *wé*
she breathed. Right then that his small head in grew certain flint that

tšaxítłk. *tčv* *Le* *duLá* 'awudjagí *dáx* *hú* *q'ua* *Le* *Lél*
Tšaxítłk. Then his mother he had killed her from he however then not

tsu *wudust'i'n.* *tča* *yík'a'wayá'ti* *yáx* 'awé *desgvtc* *łingit'*
again was seen. Just a short time like that gradually persons

Lánx 'alúni *tsu* *Lél* *hax* 'va't'. *de* *Lax* *q'vdax* *yaq'acunaxixi*
large hunters also not hither walked. Nearly somewhere disappeared
ones from

'awé *wúic'in* *wodia'di* *wutc'in'a* *lenáx* *bat'a'* 'uwagít'. *tča* *butc*
those together walked mutual relatives one only hither walked. He himself

- 15 'awé *tšáq'u'n* 'ak'awanik' *tšaxítłk* *q'vdáx* *yacvnatłixi* *wé*
that with another he told it: "Tšaxítłk. from they disappear those

'ant'aq'ini. *tcu* *Le* *dax* 'awdvnbgv *t'úx* 'awé *włigás* *wé*
town sitters." As soon as from it was learned inside that moved off that

gunana. *tčv* 'adax 'ayá *Lél* *yank'áxhaulgásx.* *Lax* *wutc*
foreign tribe. Then from this not on ground on we moved camp. Very mutual

xànga k'awdihayi yáx yat'iyia 'awé tãa wutc k'ayaḡwodiát'
 relatives due like were that as it were together went

wé daxnináx yat'iyí tsaxítckí k'akbás. tsu wutc k'ayaḡ-
 those four being Tsaxítck's uncles. Also together they

baswunigá's. 'áx has q'vwanwuyédáx 'awé wutc waq'
 moved camp. Then they living from that together eye

ciy'igá has 'ada táx"nutc. tãayesú q'vt'udzút'í yúayó.
 in the way of they around used to make Still we are living thus.
 smoke-signals.

- 5 *Leḡ tsú q'eḡá Lè yaanat'áxv 'awé lax k'íkia dubvnxubas*
 One still morning as soon he made a that very youngest his elder brothers
 as smoke-signal

šegiga awiḡin. gwa' tãa déx gwáwé yanax 'a'kawdiá.
 smoke for he looked. Behold! Only two those on ground through stood up.

Le neḡ wugudi 'awé ducát' 'i'n 'ak'awani'k' 'ax"siba
 Then inside he went that his wife with he told: "I missed

basdušegí. tsa yúk x'an basduḡéḡ 'at' nat'í wé
 their smoke. At once do! their mouths into something put those

'atyátxi. tsu 'agá wé yígigi 'awé basduḡíyi gutc t'úde
 children." At once then that day that then back hill inside to

- 10 *q'vk'awdziba. 'adáx t'át' wu'cdásé'x basduyátxi k'áx yàn*
 they dug. After that night they changed about their children over them finishing

bàs à'wàdél. 'adáx q'è'nàá tãa Léḡ gwá wé dè yànàx
 they guarded. After that when daylight came only one indeed this past surface from

'ànàcú dühvnxubás šègl. tèn yánde yàák'ànàhé'nì t'èk' 'awé
 standing his brothers' smoke. Then towards end digging while this

dùcát' q'và yànàè't' la'x wùck'adé 'ayá. yàn 'ak'ábá
 his wife however celery withered on top of one while she Finishing he dug
 another carried it.

'awé basdùḡew t'uhidi. tsu gùnàà 'áyì 'ak'awàhá. t'ùl
 this their sand inside house. Again another one inside he dug. Before

- 15 *xèàtdji 'awé basdüyátxi xéx yàn has 'atwòsuxá. 'atxawé*
 night came then their children mouths finished they fed them. From then

t'eu dùcát' wé yànàè't' lá'x yáx yà'ak'ànàhé'nì 'awé wé' q'á
 while his wife this celery withered on surface was spreading that that man

q'và basdüyáx 'at' dàsa 'àx". Lè yánde yàxènáádì 'i'n
 however their likeness it something tied. Then finish to as night came with

'àwé dùyátxì 'in yàn 'àwsiniyì 'it'k'adé ducát' 'àk'awàná.
this his children with finishing what he made room into his wife he sent.

dàglnàà yáx 'àwé cút'awdìák'. wé xàndàx Le 'àwsìxéx"
Outer room under that he built a fire. This fire around then he put them,

wé lìngit' yáx 'àwàs'idì tcùk'wán yàn'asnì 'àwé ducát'
these person likenesses made grass finished that his wife

xánnáx dàq' 'ùwàgút'. wé itx'awúlx bàs 'àcàwsìàxù tsálgì
near to inland went. This room mouth hole they hung a gopher
(into her room) at (at door)

5 xúw. bàs 'àk'awúsel' 'ànàx 'àwé bas 'àtt'in bàs dux'awùt.
blanket. They tore it; through it they could see their door hole.

dùcát' šá yàn'awàdél t'atyìn k'atútdáx 'awés dux'áx".
His wife for a while finishing, watched, night in middle from that her husband.

t'cùt dà'sá 'àwùstini 'àwé Le q'ewàà. Lè yàak'andàgáni
Before anything he saw this then dawn came. Then daylight coming

'in 'àwé gànì yùx wòq'vì' wé q'á. dùbùnx šégl gá Le
with this outside there went this man. His brothers' smoke for then

'àwùlgìn. décgidél 'ànàx k'èdnàl'sìstc. tsàyu'k' 'àwé 'àwata'x".
he looked. Not at all it through up it blew. At once this he made a
smoke-signal.

10 lèk, Lél 'àya'x táx" 'àwùst'in. bàbá dèwdùwàdjáq' 'axbùnx,
No, not in return smoke-signal he saw. "Oh! he has already my brother,"
been killed

yè t'ùwàt'ì. Lè nèt wògùdì 'in 'àwé ducát' 'in 'àk'awànì'k',
that he thought. Then into house going with this his wife with he told,

Lél 'àwùt'áx" 'ax'ayí yáx dèwdùwàdjáq' 'ásgi 'axbùnx.—
"Not he made mine in return; already some one perhaps my brother."—
smoke-signal killed

yègùàiyàx xwán 'axyatxùsani, yáyàq'á 'in 'àwé 'á'acv'k'vdjè's
"Keep up your do, my little children," this word with this instructing them
courage,

'àdé hàsgùgàsgityá tcà bàs cqàsnéxni. wásá nàt'itc gònàná
what to they fall into line, if they should escape. Something it is usually other tribe
like

15 'atyátxì, t'cù Lè t'uk'kà'dáx tcà gònàát' yáx bàs nàt'itc.
children as soon as cradle on from then different likeness they become always.
things

'áyáx 'áwé bás yát'i yá 'at yátxi. tãà-bás bás 'at
That one's this they are these children. They themselves they something
likeness

'in 'at tukt has 'acigú'k'. 'atc 'áwé lél lãx 'act'ók'awéxif
kill something they are skilled. Therefore not very in mind troubled
to shoot

düyátxi yá q'á. lãx kádén' awsik'ú de' dùt' q'úwòbàyl.
his children this man. Very well he knew (had) to him (time) had come.

tãaldak'at' wé yàglyì lél lèyéx yéwùt'i ldak'at' 'at' yándè
All this day never he moved about everything to end

5 yàànàsnìn. t'at' yáyidè lè yándè yàxènáádì 'in 'áwé tsù
doing. Night before then to end night coming with this again

'áyidè has wùat' wé fèwt'ùbidì. lè tsayùk" wùt'à wé q'á.
into it they went this sand inside house. Then at once slept this man.

dùcat' q'vàs tãà yàn 'àwàdàl. lèx t'at' k'ál'it' t'á
His wife however then finished guarded. Then at night middle sleep

dùk'anáx wòt'i. lè dùxúx" yùàwaxùtc cìdàndé. lè k'indatcùn
on her was. Then her husband she pushed: "Do get up!" Then straight up

wùnùk" wé q'á. tẽul yawuyáfi 'áwé t'atc 'úwadjáq' ducát'.
he sat this man. Before long time this sleep struck her his wife.

10 Dùxàni kádén 'áwsinì. lãx tsayù'k" 'áwé tsù bàsdùtí k'anáx
This fire well he made. Very at once this again their room on through

tsù dàq' 'úwàgút'. tãà yèsùl yìnàyátdji 'áwé 'àwááx wé
again inward he went. Just then not between long this he heard this

yànàet' lãx wòdùtsèxi. lè tsayù'k" 'áwé yàn'úwàní. 'ált'in
celery withered being shaken. Then at once that he was ready. He watched

wé tsálgì-selínáx, wé 'anáx nèldé 'at' gùgàgòtyá.
that gopher blanket torn through, that through into house something was about to go.

lél k'ègùgàhá wé k'áláx xùx yànàgùdì yé t'úwàt'ù.
'Not it will appear those withered ones among going." that he thought.

15 tãayèsùl 'acust'lyi 'áwé, hédè k'ècùwùwááx bàsdùxàwùtx has
A little while not expecting that, to here some one lifted their entrance they

'acàwsiàxù 'at'. Gwàá tãas 'anáx 'áwé nèt yàwdzià dùk'èlkàtskù.
hung thing. Behold! Only through that inside face moved his little nephew.

lè wé lùgèyà tòvk'anda áx" 'áwé 'àxàyàwsu'an ducvènetkì.
Then that larger grass bundle towards that its mouth he directed his little arrow.

- tčùlé yààk'ànàsxádi 'in 'àwé wé tātā dūsāqs-k'ādžà.sí. wé*
Then he spanned it with that that little thing his bow on thong. That
- q'á tsú Lè dūkélkātškū 'inix 'àxàyàwsit'an dūyá q'vnaḡ*
man also then his little nephew his armpit to he mouth directed his right
- 'àini-k'úgūx. 'àwé 'adjìwànaq'. 'áyá, yéwdurwāāx wé tātā*
his armpit hole to. That he let it go. "Oh!" he sounded that little thing,
- būtē. Lè Lél 'àwust'in wé q'ātē. Lè yāq'èndēni 'in*
ended. Then not he saw it that man. Then when it began to dawn with
- 5 *'àwé gānḡ yūx hās wūà't' 'àxḡs 'it'igā hās 'àngalgi'nt'.*
that outside out they went its foot place after they looked for it.
- Gwā¹ Le hāsduḡāwūldāx gwāwé k'āwdiḡḡ ci. yāngāt'inin*
Behold! then their door from where that dripped blood. "When were seen
- xwādjāgi 'at' xḡs 'itlyik' Lél 'ādēdi yūḡxLāxātsginūtē*
what I struck something foot place under not even I always lack courage
- dūitdē k'vq'āgūt', dūcāt' yē 'aywsiq'à wé q'á. tēul gūnāyē*
its place to I shall go," his wife he said to her that man. Still not beginning
- 'ūgūtđi dūcāt' yānācūk'āwādjā k'vđjiden xūlitcūn, 'atē*
with his going his wife he instructed: "Severely I wounded it, with that
- 10 *xwān lli 'it'ūyāxvāq'. Lāx dēx xāt'vxinī xwān tsā 'āx'itdē*
do not your mind trouble Very two (days) stay do, then my place to
about me.
- nāgiyāgūt' q'a tčāyāxtsú yāāniltgintē 'axsēgigā. 'atx 'àwé*
go, and now and again look my smoke for." That from that
- Lè gūnāyē 'āk'awsik'é wé tātā xūs'it'i. dēsgidēs yāgāgūt',*
then beginning he tracked that little thing foot place. Continually he walked,
- 'āgāt yēust'indjiyā. wāyāt'i yiyēxsāwé Lāx k'vđiden*
for that not with seeing. Here and there was time it was that very much
- ci 'axsāt'intē 'àxḡs'itklsānī yix. tčāldāk'āt' wé yāgiyē*
blood he saw it its foot places little under in. All that day
- 15 *'āk'awsik'ē. tēul Lè q'v'k'ācgūt' tsā 'vūwāxi. Lè yā q'ē nāēni*
he tracked it. Then it became dark only he camped. Then this dawn coming
- t'ūx 'àwé 'āwāāx hāt' k'āgūt' sā hō'ó hō'ó hō'ó. Lè*
in it that he heard a certain k'āgūt' voice: "Hō'ó hō'ó hō'ó." Then

¹ From here on, the text has not been revised by me from dictation; spelling and translation have, however, been compared with the material presented in this paper.

- k'indàtcún wùtcìq'ág. Lè tsù q'vwdzìáx. tìù q'v'áx'sì*
upright (he sat?). Then again he listened. Still continuing to listen
- 'áwé 'ák'áx 'áwìlìgìn bát' 'ák'. gvnáx 'ák'ádé 'áwé*
that on it he saw a certain small lake. When through towards it that
- tsù 'áwááx wé k'ágìt' gùndànúx. yàq'èk'gàén Lèl yé*
also he heard that k'ágìt' another(?). It became dawn not that
- ḡàwòq'á k'ágìt'. 'átc'áwé 'áwag'it' wé 'át' sá. Lè*
uttered a sound k'ágìt'. Therefore he suspected that something's voice then
- 5 *t'sàyúk' 'áwé 'áyànàdé dàk' wùdjìxìx. Lè wé càkìyì yé*
at once that to its side out ran. Then that mountain foot that
- yànàgvdì'n 'áwé wùtcx yàndùáx wé 'át' sá. 'úcgòl,*
with his reaching it that together he heard that sound. "What may it be?"
- yù t'ùwàt'i. Lè wé 'ák'yàxì dàk' nàgúdi 'áwé 'áwsit'in*
he thought. Then that little lake edge out he went that he saw
- bát' k'ágìt' 'átxà 'dè yáx 'act'v'wàyàt'i. k'asàyàdén 'át'inìtc*
a certain k'ágìt' eating like he thought. Strangely acting
- 'áwé Lè 'áwàLún dè 'àxán ya'ák'v'nàlsìni 'áwé 'áwááx,*
that then he approached already near him hiding that he heard,
- 10 *'áyá. tsù nàgù, xát' tsù butciàyi 'ik'ák' gùdjàqat'.*
"Oh, again go! me also bring the last your uncle for murdering."
- Gwàá, dukelkàtskù gwà'yá t'ák'át' sàt'án dèx k'ágìt'*
Behold! his little nephew who stone on lying, two k'ágìt'
- dùtàgk'adé ḡàdìxwás. t'èlè wé k'ágìt' yàndv'áxì'n 'áwé*
at his side hung with their mouths. Then that k'ágìt' with making noise that
- 'ák'á dàk' djìwDIGBT'. Lè dùxùsì k'lyúyàànasnìni 'áwé,*
on out he carried it. Then his club he raised up that,
- lìsá, yù 'acyàwsìq'á. 'àxk'á'k'i lìsál xát' idjagxì'g.*
"Wait a while," that he said to him. "My uncle, wait, don't me kill."
- 15 *Lè dùdjìnk k'èàwsit'an. ybt' 'uà 'àxtcàli q'à yu't' q'à*
Then his little hands he raised. "There are my caches and there and
- yu't' 'àxùx yànàt'cèḡ (Lèl xvsàk'v'asàxú). t'càl'aàk'át' 'iàyi*
there," among them he pointed (not I know their names). "All thy
- sak'i. hàw gùtc xát' djàgdé. Lè yàndé yàḡàndat'ánì 'áwé*
material. Now go on! me kill!" Then to end when he talked that
- 'àcàk'áwàt'èḡ. dè wé k'ágìt' q'v'yéktc dàk' k'ànàl'ségi*
he struck his head. Already that k'ágìt' spirit out they sucked on surface

- 'àsgí wé tcònètḡèdì 'àk'àwàgàq'. Lè tsàyúk 'àwé 'àyi gánì
 almost that arrow mouth he discovered(?). Then at once that under wood
- wùck'á 'àk'àwàtcàk'. 'àk'á yàn 'ast'á 'àwé 'àyit'
 together he piled. On it finished he laid him that under
- 'àk'àwligán. Làx k'àsàgán, 'àwé 'àyàk'àwtikìs 'àyi gánì
 he lighted it. Very it had burnt, that he extinguished it under it fire
- yà 'àsàgí wùck'adé 'àklàxítḡì 'àwé Lè k'állìx sít'ì.
 this its smoke together he was gathering that then ashes became.
- 5 'àyá Làx 'àct'uwàksàyèyít, 'àwé 'àwtiúx, Lè wé 'àx
 This very surprised him, that he blew on it; then that at it
- 'àkuk'át' k'àwasúsì yèx 'àwé wé k'állì q'và Lè t'áxàx
 little lake on falling at that that those ashes however then mosquitoes
- wòsít'ì. 'àyá tcù tsàxítckì k'állì 'àyá yidát' lìngít' 'àsxa'.
 they became. This still Tsàxítckì's ashes these now people eat.

FREE TRANSLATION.

The Athapascans were living somewhere. Among them a certain strange being was born. From the beginning he was not like a person. He did not even care for his mother. He always went about in the woods killing squirrels and birds. When he began to grow up, he staid in the woods. When a boy went with him, he came back without him. "Where is the one who went with you?" asked his mother. He just maintained that he did not know. One after another the boys disappeared. The strange little being began to stay among the trees for a longer time. He had four uncles who were suspicious of their nephew, but the mother would not give up her son. While they were sitting there quietly, he carried in a lynx. At one time his mother felt very happy on account of her son. His uncles, however, suspected him. After his mother had eaten, she said, "My son, why has not your head been washed? Put it here. I will search your head." As

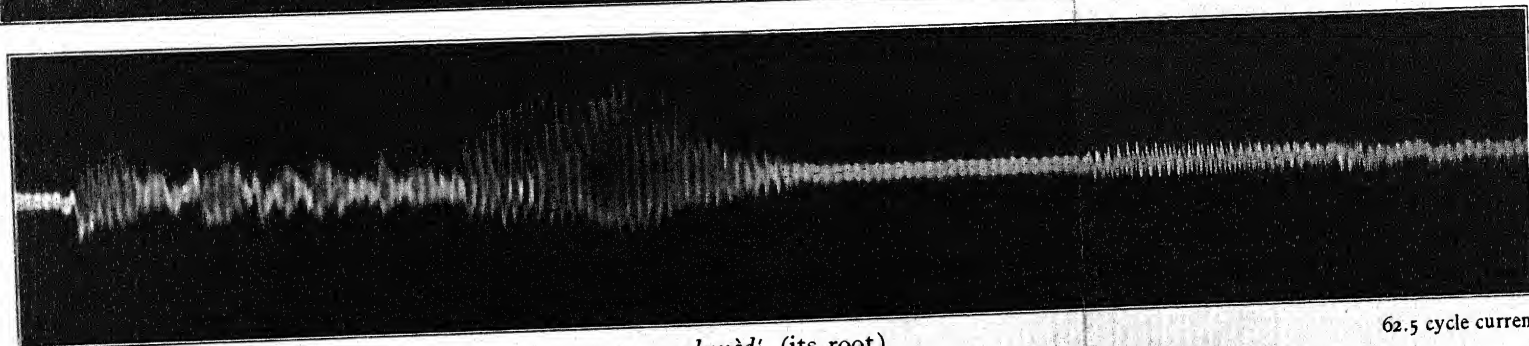
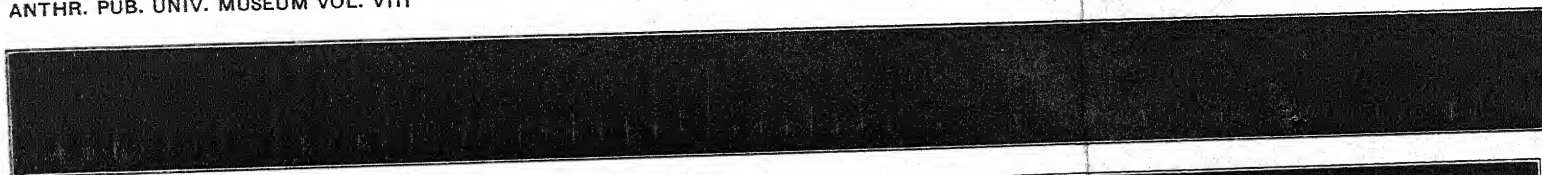
a mother will caress (her child), thus her son brought his head towards her. Then his head touched her chest. He struck her with his head. "Away! You love me too much," (he said.) Then the woman fell back, but Tšaxítckɪ ran out. Behold, her chest was pierced by arrow-points! She did not breathe any more. The flint arrow-heads grew in Tšaxítckɪ's little head. After he had killed his mother, he was not seen again. After a while grown-up persons who went hunting did not come back. When relatives went out together, one only would come back. They said to one another, "These people disappeared on account of Tšaxítckɪ." When they learned this, the Athapascans moved away. From this time on we have always moved camp. The four uncles of Tšaxítckɪ went out together and moved camp. They lived near together, and remained in sight of one another, making smoke-signals. We are still living in this way. One morning, when the youngest of the brothers made a smoke-signal for his other, elder brothers, he looked, and, behold! there were only two smoke-signals. He went into the house and told his wife, "I missed their smoke. Give something to eat to the children." At once they dug into the hill-side. During that night they alternated watching over their children. When day came, there was only one smoke of his elder brothers rising. When they had finished digging (into the hill-side), his wife gathered celery, which she carried piled up. They finished digging their underground house. He dug some more inside. Before night came they gave food to their children, and his wife spread the celery on the ground. The man tied it up in the form of people. As night came he finished, and he sent his wife into the inner room that he had made. In the outer room he built a fire. Then he put around the fire the stalks

which he had tied in the form of persons, and his wife went into the inner room. They hung a gopher blanket over the door of the inner room, and tore a hole in it so that through it they could see the doorway. His wife watched until midnight, and after that her husband watched. Dawn came before he had seen anything. When daylight came, the man went out. He looked for his brothers' smoke, but nothing was rising. At once he made a smoke-signal, but he did not see any smoke-signal in return. "Oh!" he thought, "my elder brother has been killed." Then he went into the house and told his wife, "My brother did not return my smoke-signal. Probably somebody has killed him.—Keep up your courage, children!" Thus he instructed them what to do if they should escape. The children of the Athapascans usually do something as soon as they are out of the cradle. They become like different things. His children were that way. They were skilled in killing and shooting something. Therefore the man was not much troubled about his children. He knew what was going to happen. All that day he did not move about, and he finished everything. When night came, they went again into the underground house. Then the man slept. After his wife had finished her watch at midnight, she became sleepy. She nudged her husband. "Get up!" Then the man sat up. It was not long before his wife was asleep. He arranged his fire and went into the inner room. It was not long before he heard the celery-stalks moving. Then he got ready. He watched through the hole in the gopher blanket, looking into the house, where something was going about. He thought, "It will not appear among those withered stalks!" After waiting a little while, some one lifted the outer door-flap. Behold, his little nephew looked in! Then he aimed

his arrow at the larger bundle of stalks. He spanned his bow. Then the man also aimed his arrow at the armpit of his nephew and let it go. "Oh!" cried that little thing. That was the end. The man did not see it. When day began to dawn, he went out and looked for his tracks. Behold, from their door blood had dripped down! That man said to his wife, "I see from its tracks that I hit it. I do not lack courage. I shall go to its place." Before he went he instructed his wife. "I wounded it severely. Do not trouble yourself about me. Stay here for two days. Then follow me and look for my smoke-signal." Then he began to track the little thing. He walked for a long time without seeing it. From time to time there was much blood in its tracks. He tracked it the whole day long. When it grew dark, he camped. When dawn came, he heard a bird's (*k'ăgît'*) voice, "Ho-o, ho-o, ho-o!" Then he sat up and listened. While he continued to listen, he saw a small lake, and he heard from there the voice of another bird (*k'ăgît'*). When dawn came, the birds did not utter their sounds. Therefore he suspected that there was the voice of something, and at once he ran there. When he reached the foot of the mountain, he heard the voices together. He thought, "What may it be?" Then he went out to the lake, and he saw the bird. He thought it was eating. It was acting strangely. He approached secretly, and he heard the following: "Oh, go again, and murder the last of your uncles!" Behold, his little nephew was lying on a stone! Two birds hung from him by their beaks. These birds were making the noise. Then he came out and raised his club. The boy said to him, "Wait a while, uncle! Wait, don't kill me for a while!" Then he raised his little hands and said, "There and there and there are my caches," and he pointed to them (I do not know their

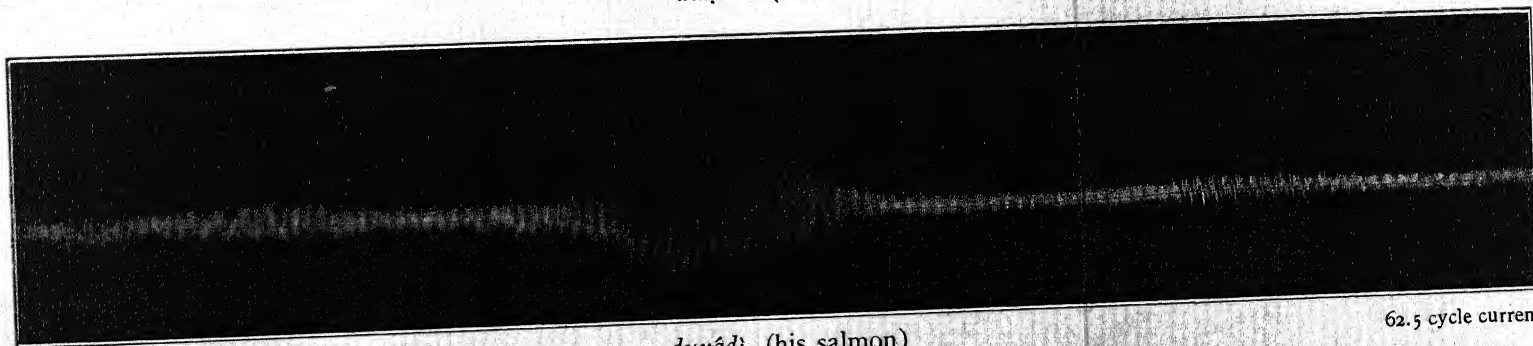
names). "All these belong to you. Now go ahead and kill me!" After he had finished talking, the uncle struck his head. He discovered that the bird-spirits had almost sucked out the arrow-heads. Then he piled wood together, put him on top of it, and lighted the fire underneath. It burned strongly. Then he extinguished the fire and gathered the ashes. (The body) had become ashes. This surprised him much, and he blew on it. When they fell on the little lake, the ashes became mosquitoes. Tšaxítckí's ashes still eat people.

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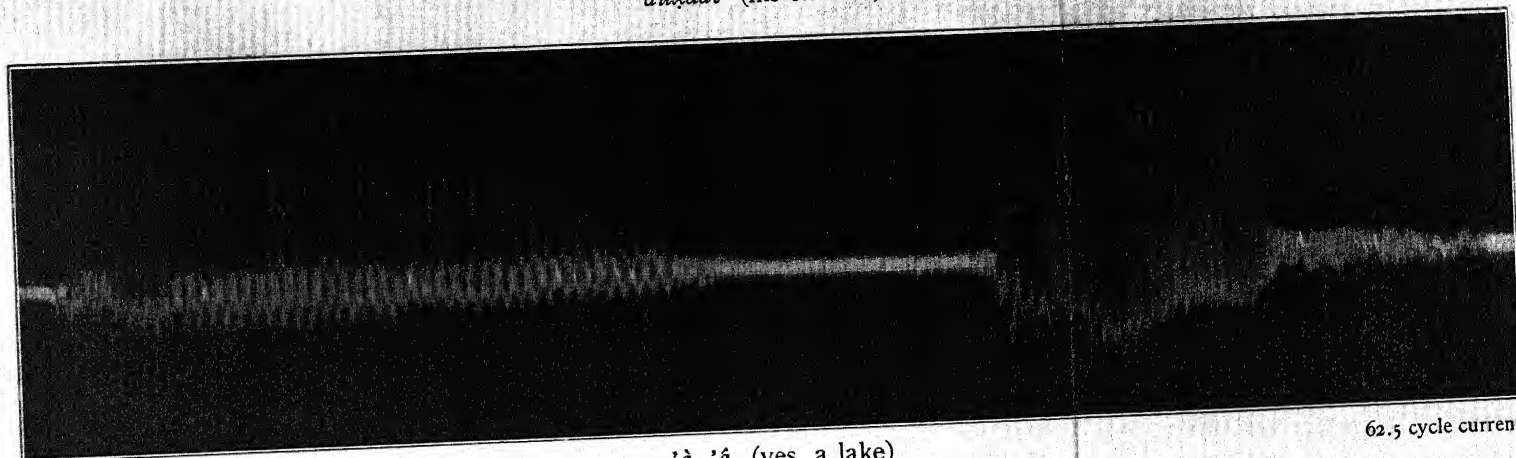
duxâdi (its root)

62.5 cycle current



duxâdi (his salmon)

62.5 cycle current



'â, 'â (yes, a lake)

62.5 cycle current

UNIVERSITY OF PENNSYLVANIA
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OLD BABYLONIAN CONTRACTS

BY

EDWARD CHIERA

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PREFACE

This book completes the publication of the legal documents from Nippur, belonging to the Dynasties of Babylon, Larsa and Isin.

To the Nippur tablets (Nos. 103 to 182) have been added in Appendix (Nos. 183 to 264) documents of the same general character which the Museum has acquired through purchase. They are similar to those published by H. Ranke in BE Vol. VI, Part 1.

I desire to express here my thanks to Prof. Morris Jastrow, Jr., for many valuable suggestions, and to Dr. G. B. Gordon, the Director of the Museum, for having facilitated my work in every way. To Dr. Leon Legrain, Curator of the Babylonian Section of the Museum, whose duties began as this work was being brought to a close, I wish to make acknowledgment for helpful cooperation.

EDWARD CHIERA.

PHILADELPHIA, JUNE 5, 1920.

INTRODUCTION

The documents here published belong to the large class of contract literature. Those in the first part of the book complete the publication of such Nippur tablets that have thus far been discovered in the Museum collections.

As with the other texts of this kind, published by Poebel in BE Vol. VI, Part 2 and in the first part of this volume, the language used is the Sumerian. Such documents offer therefore a peculiar interest, and I am certain they will be welcomed by scholars. In this group, I have been fortunate in discovering a legal decision referring to a murder. It is surprising that, with the high degree of culture attained in those times, and with the well known and perfectly codified laws then in existence, not many of such have as yet been found. To the best of my knowledge, this is the first that has as yet appeared, and might be called the oldest record in existence of a penal judgment.

Together with the legal documents of the Dynasties of Isin, Larsa and Babylon, I have published here a purchase document of the Ur Dynasty (No. 157), and six contracts of the Cassite Period (Nos. 158-63). In spite of the fact that we have an exceedingly large number of temple accounts of the period of the Ur Dynasty, contracts are as yet rather rare: the same can be said of the Cassite tablets; those thus far discovered have been published by Prof. A. T. Clay in BE XIV.

Among the Cassite documents I must call attention to No. 160, dated in the seventh year of the king ^dEnlil-á-mağ. Internal and paleographical evidence makes it absolutely certain that this tablet belongs to the Cassite period, though the

name of this king has never been found, either in the lists or in the documents.

It is especially worthy of notice that, while in all probability a Cassite by race, this ruler bears a perfectly Sumerian name. This would tend to show that he belongs to the last of the Cassite kings, and at a time when the conquerors had in their turn begun to be conquered by the superior civilization of the land.

The tablets published in appendix, though belonging to the more common class of Babylonian contracts, are very useful for the light they help in throwing upon the most important period of Babylonian civilization. Having been obtained through purchase, it is not always possible to determine, from internal evidence only, their place of origin. Most of them must have come from Sippar and Babylon.

I want to call special attention to No. 195 which, though not dated, contains a date formula right in the body of the document: mu ê-^dninni im-me-rum e-pu-šú. There seems to be no doubt that this Immerum is the known king of the Sea Land. There the Sumerian influence does not appear to have been very strong, since the date formula is in Akkadian. Another Akkadian formula, also in a Nippur document, is that of Text 171: mu ki-iš-ti ^dnin-šubur. As yet, it is impossible to place it, though it may also belong to Immerum.

Two new date formulae of the Isin Dynasty appear here for the first time:

No. 103: mu ^dir-ra-i-mi-ti ki-šur-ra ba-ğul.

No. 107: mu ^den-líl-ba-ni [bád?] mu-gur-^den-ki-ra [mu-d]ú.

The restoration is somewhat doubtful.

Some formulae cannot be definitively placed because they are given too briefly:

No. 114: mu á-kal-gal ^dmarduk-ta, probably of the Larsa Dynasty, or Samsu-iluna 12. (Cp. No. 135.)

No. 228: mu ugnim.

No. 251: mu ki-lugal-gub-ba.

Others present small additions or merely verbal changes, such as Nos. 148, 151, 219, 223. More important variants are to be found in:

No. 120: mu uš-sa ḥa-am-mu-ra-bi lugal-e (urudu)alan ^dme-dim-šā mu-na-dim. The other formulae for Hammurawi 29 have ^dšá-la, instead of ^dme-dim-šā.

No. 128 has the uš-sa of the formula for Samsu-iluna 10 instead of the usual one for Samsu-iluna 11.

No. 135: In the date for Samsu-iluna 12, after mu sa-am-su-i-lu-na lugal-e kúr gú-si-a an-ga-ám mu-un-da-bal-eš-ám, our tablet adds: á-kal-maḡ ^dmarduk-ka-gè mu-na-an-sí-ma-ta.

No. 146 gives us a splendid date formula: mu sa-am-su-i-lu-na lugal-e/níg babbar-babbar-ra zúr-ra me-te á-ki-te dū-šar-ra-kam/ki-lal-bi X gun kù-babbar ù-tu-da laḡ-laḡ-ga/^dIM ká-dingir-ra^kišù en-izkim-ti-la-ni šúb-da-ni giš bé-in-tur/nam-til-la-ni-šù/a-mu-na-ru-a, The year in which Samsu-iluna, the king, brought in and offered for his own life to the god Adad in Babylon, the lord of his help and prayer, a shining weapon, the weight of which is ten talents of silver, splendidly fashioned, a befitting offering for the New Year festival.

Lastly, I want to call attention to Nos. 117, 118, 121, 123, which have the date formula: mu ḥa-am-mu-ra-bi lugal-e. Only No. 117 has the determinative for deity before the name of the king. Together with these four tablets we must also consider No. 120: mu (urudu)alan ^dme-dim-šā mu-na-dim

(= Hammu-rawi 29); No. 108: mu du-nu-um^{ki} gal-a mu-un-dib-ba (= Rim-Sin 30); No. 109: mu i-si-in^{ki} uru nam-lugal-la mu-dib-ba (Rim-Sin 26); No. 114: mu (uru)zar-bé-lum mu-un-gul (= Rim-Sin 29); No. 114: mu á-kal-gal ^dmarduk-ta (uncertain date, probably Larsa).

As it will appear at first glance, all these documents are not contracts, in the proper sense of the word, but temple accounts. They have been selected by me out of a group of two or three hundred tablets of the same size and contents, all briefly dated, except those here published, in the first years of the Isin era. Without a shade of doubt, they are all Nippur documents.

The problem raised by the four Hammu-rawi tablets is this. Up to the present time, as I had occasion to remark (Cp. p. 25), no First Dynasty tablets have been discovered in Nippur which antedate the 31st year of Hammu-rawi or follow the 29th year of Samsu-iluna. Now No. 120 gives us the formula for the 29th year of Hammu-rawi, thus adding two years to the period in which this king held sway over Nippur. The formulae of Nos. 117, 118, 121 and 123 would prove, if accepted at their face value, that Hammu-rawi held Nippur in his first year. This would leave unexplained the reason why we do not possess a single Nippur tablet, dated between the first and the twenty-ninth year of that king. Moreover, it would leave unexplained why these four documents should have been found together with tablets all dated in the reign of Rim-^dSin, and also with one of the 29th year of Hammu-rawi.

My opinion is that mu ha-am-mu-ra-bi lugal-e does not mean only: the accession year of Hammu-rawi, but also the year in which Hammu-rawi was made king, i.e., established his rule, over a certain place. In our case, this would correspond to the 29th or 31st year of his actual reign.

I cannot enter here in a new discussion of the very difficult problem of the date for the capture of Isin. But I may be permitted to state that, in spite of the Louvre prism and with all admiration for Thureau-Dangin's splendid article on this subject, I do not believe that the problem has as yet been solved.

TRANSLITERATIONS AND TRANSLATIONS

DONATION DOCUMENTS

(116. Nippur, CBS 7112. Rîm-^dSin)

FOUR BROTHERS OBLIGATE THEMSELVES TO PROVIDE FOR THEIR SISTER

1. ^mi-din-^dšamaš šeš-gal
^mu-bar-^dšamaš šeš-a-ni
^mši-lí-^dšamaš šeš-a-ni
ù^dnin-urta-ga-mil šeš-a-ni-gè
5. ibila-meš ^den-líl-ra-bi
^mbe-el-ta-ni GÊME + IŠIB ^dnin-urta
SAL + KU-ne-ne-ra
mu-ám II (gur) II (pi) še-gur
VIII 𐎶a iá-giš VIII ma-na síg
10. in-na-ab-esig-gi-eš
ibila še-ba iá-ba ù síg-ba
nu-un-in-na-ab-esig-gi-ne-eš
nam-ibila-a-ni nu-ag-e
ù en-na ^mbe-el-ta-ni SAL + KU-ne-ne
15. al-tíl-la-áš
ibila a-šà-ga-na
kù-šù ba-ab-sí-mu-ne-gè
kù-bi-ta ù ê a-sà níg-ga
^m^den-líl-ra-bi
20. ad-da-ni
ba-ra-è-ne
še-ga-ne-ne-ta
kišib-ne-ne íb-ri-ěs

TRANSLATION

Idin-^dShamash, the eldest brother, Ubar-^dShamash, his brother, Šili-^dShamash, his brother, and ^dNinurta-gamil, their brother, the heirs of ^dEnlilrabi, to Beltani, the devotee of ^dNinurta, their sister, shall provide yearly with two gur and two pi of barley, eight ka of oil and eight manas of wool.

The heir who shall fail to provide the barley, oil and wool shall forfeit his inheritance (lit. will not be made an heir). And until Beltani, their sister, shall die the heir who will dispose of his field for money shall forfeit the money and also the house, field and possession of ^dEnlilrabi, his father.

In mutual agreement they have sealed their documents.

ANNOTATIONS

1. At the left of the line the tablet has the word kišib.
5. This line is omitted in the case.
10. Case adds: šeš-a-ne-ne.
12. Case omits ne-eš.
21. Case: ba-ra-ē-ne.
24. Case has ib-šar-ri-eš, and adds one line: ù zà-ne-ne i-ni-ib-ra-aš "they have inscribed their documents and affixed their seals."

MARRIAGE DOCUMENTS

(155. Nippur, CBS 7041. Samsu-iluna, 16 or 18)

A MAN MARRIES A WIDOW, ADOPTING HER CHILDREN

1. [manu-šú-ba]-ni
 [^mmu-ḫa-di-tum] nam-dam-a-ni-šù in-tu(ku)
 [^mnin-urta-mu]-ba-lí-iṭ
 [^mši-lí-íš-tár] ù gír-ni-ì-šag

5. [dumu-meš (?)] mu-ḫa-di-tum
 [ᵐanu-šú]-ba-ni-gè ᵐmu-ḫa-di-tum-[ra
 nam-ibila-ni-šù in-na-an-sí]
 [. . .sar] ê-dú-a da ê ib-ku-^dda-mu
 [ù da ê ì-lí-i-din-nam dumu lu-mu-ur-
 [. . .] gán a-šà ú-gub uš-a-rá ib-ku-^dda-[mu]
10. [. . . g]án giš-sar ê-gub-ba ê-gal šà a-šà
 uš-a-rá i-da-tum dumu bur-^d
 [. . .] X sar a-šà giš-gub-ba šà id g[u-la?]
 uš-a-rá ì-lí-ip-pa-al-za dumu
 ù ib-ku-šá dumu ^dsin-ma-gir
15. [. . .] sar giš-sar igi a-gár ri-
 šà a-šà nanga uš-a-rá ì-lí-i[p-pa-al-za]
 ù uš-a-rá ib-ku-šá dumu ^dsi[n-ma-gir]
 ᵐmu-ḫa-di-tum-ra dam-a-ni
 ᵐnin-urta-mu-ba-lí-iṭ
20. ᵐši-lí-ís-tár ù gír-ni-ì-šag
 in-na-ni-in-tu
 ᵐ^dnin-urta-mu-ba-lí-iṭ šeš-gal-la
 síb-ta-na šú-ba-ab-ti-gá
 ur-a-sí-ga-bi ì-ba-e-ne-eš
25. [tuku]n-bi ᵐmu-ḫa-di-tum
 [ᵐanu-š]ú-ba-ni-ra dam-a-[ni]
 [ᵐ^dni]n-urta-mu-ba-lí-iṭ [dumu-ni]
 [ᵐši-lí]-ís-tár ù gír-ni-ì-šag
 [dam-mu] nu-me-en ad-da-mu nu-me-[en]
30. [ba-na-an]-dug ê a-šà giš-sar
 [ba-ra]-ê-ne-eš
 [tukun]-bi ᵐanu-šú-ba-ni
 [ᵐmu-ḫa-di-tum dam-a-ni ᵐ^dnin-urta-mu-ba-lí-iṭ
 [ᵐši-lí-ís-tár] ù gír-ni-ì-šag

35. [dumu-mu] nu-me-en ba-na-an-dug-eš
 [ê a-ša giš-sar] ba-ra-ê-ne-eš
 [še-ga-ne-ne-ta (?)] mu lugal-bi in-pad-ne-eš

TRANSLATION

Anushu-bani has taken Muhaditum for his wife. ^dNinurta-mubaliṭ, Šili-ishtar and Girni-ishag the sons of Muhaditum, Anushu-bani to Muhaditum (has given as his heirs) Ten sar of built house, adjoining the house of Ibku-^dDamu and the house of Ili-idinnam, son of Lumur- . . . ; ten gan of field, with produce, alongside that of Ibku-^dDamu; ten gan of orchard, with trees standing and a house, from the field; adjoining Idatum, son of Bur-^d.; ten gan and ten sar of field, with trees standing, from the property near the canal Gula (?), and adjoining Ili-ippalza the son of and Ibkusha, son of ^dSin-magir; ten sar of orchard, in front of the field Ri from the nanga-field, adjoining Ili-ippalza, and Ibkusha, the son of ^dSin-magir; (this property) to Muhaditum, his wife, ^dNinurta-mubaliṭ, Šili-ishtar and Girni-ishag he (Anushu-bani) has given. After ^dNinurta-mubaliṭ, the eldest son, had taken his preferred portion, they have divided it among themselves.

Should Muhaditum to Anushu-bani, her husband, and ^dNinurta-mubaliṭ, Šili-Ishtar and Girni-ishag (to their father) say: "My husband thou art not, my father thou art not" they shall forfeit house, field and orchard. Should Anushu-bani (and) Muhaditum, his wife, say to ^dNinurta-mubaliṭ, Šili-Ishtar and Girni-ishag "My sons ye are not" they shall forfeit house, field and orchard. By mutual agreement they have sworn by the king.

ANNOTATIONS

5. The restoration *nam-ibila-ni-šù in-na-an-sí* is required by the context. Cp. Poebel, BE VI, 2 No. 48, 6. In both these documents the children belonged to the wife from a previous marriage and have been adopted by the second husband.
37. Instead of *še-ga-ne-ne-ta* the text might be restored *ur-a-sí-ga-bi*. The two expressions are practically synonymous. For *in-pad-ne-eš* instead of the usual spelling *in-pad-dé-eš*, cp. No. 162 on p. 138.

(252. Khabaza, CBS 1404. Ammi-zaduga, 5)

MARRIAGE DOCUMENT, WITH DESCRIPTION OF BRIDE'S DOWRY

1. II *šubâtê^{sun} šá la-ab-šá-at*
 II *paršigê^{sun} ap-ra-at*
 I *iršum*
 III *kussê^{sun}*
5. I *karpātšikkatum šá IV ka šamnim ma-li-a-at*
 I *gimá-ga-ar-ru šá GAL-GAR ma-lu-ú*
mi-im-ma an-ni-im
šá a-ta-na-aḫ-ì-lí a-bu-šá mâr šili(-lí)-^dšamaš
a-na ^{sa}ši-mur-ti-lu-uk amat e-gi-tim
10. Dumu-Sal-A-Ni *id-di-nu-ma*
a-na bît zi-me-ir-^dšamaš
a-na warad-^dul-maš-ši-tum mârî-šu
ú-še-ri-bu
 V *šiklu kaspim te-ir-ḫa-az-za*
15. *i-na ga-ti zi-me-ir-^dšamaš*
^ma-ta-na-aḫ-ì-lí a-bu-šá ma-ḫi-ir
li-ib-ba-šú ṭa-ab
^m ^{sa}ši-mur-ti-lu-uk
a-na warad-^dul-maš-ši-tum mu-ti-šá

20. ú-ul mu-[ti at-ta-ma]
 i-za-[kar-ma a-na kaspim i-na-di-i]š-ši-i
 ù [^mwarad-^dul-maš-ši-tum]
 a-na [^{sa}1 ši-mur-ti-lu-uk mu-ti-šú]
 ú-ul [mu-ti at-ta-ma]
25. i-[za-kar-ma]
 2/3 ma-na [kaspim i-šá-ka-al]
 mu ^dšamaš ^dmarduk [ù am-mi-za-du-ga] lugal
 In-Pad-Ne-[Eš]

TRANSLATION

Two garments, which she wears; two head-bands, which she wears; one bed; three chairs; one shikkatu-vessel filled with four *ka*-measures of oil; one magarru-basket filled with gal-gar: all these things are what Atanah-ili, her father, the son of Šili-^dShamash, has given to Šimurtiluk, the devotee, his daughter. He has then caused her to enter into the house of Zimer-^dShamash, to (marry) Warad-^dUlmashshitum, his son. Five shekels of silver, her betrothal gift, Atanah-ili, her father, has given into the hands of Zimer-^dShamash, and his heart is satisfied.

Should Šimurtiluk say to Warad-^dUlmashshitum, her husband: "Thou art not my husband" he shall sell her for money. Should Warad-^dUlmashshitum say to Šimurtiluk, his wife: "Thou art not my wife" he shall pay her two-thirds of a mana of silver. They have sworn by ^dShamash, ^dMarduk and Anmi-zaduga the king.

ANNOTATIONS

This document is of special importance because, though clearly characterized as a marriage contract by ll. 18-26, still lacks all technical phrases used in that class of documents. It is singularly alike the documents which Schorr (ABRU, p. 278 ff.) places under the heading "Schenkung."

5. Má-gar-ra is also found in a letter (BM 23131) translated by Ungnad (Babylonische Briefe, No. 2, 16-17). It follows immediately aklam, šikaram, immerê^{sun}, and is destined for the use of the devotees.
21. Instead of the verb zakâru, the other documents use the more appropriate kibû. There seems to be no doubt as to the correctness of the restoration.

ADOPTION DOCUMENTS

(107. Nippur, CBS 7195. ^dEnlil-bani)

ADOPTION OF A BABY, PURCHASED FROM ITS PARENTS

1. I dumu-nita-gab
 ì-lí-a-wi-li mu-ni-im
 dumu a-a-ar-tum
 ki a-a-ar-tum ama-ni-ta
5. ù e-ri-iš-tum dam-a-ni
 ia-si-rum
 ù ama-^dsin
 [na]m-dumu-ni-me-eš
 šú-ba-an-ti-eš
10. níg nam-dîm-ma-ni-šù
 . . . gîn kù-babbar II ma-na sìg
 ia-si-ru-um
 ù ama-^dsin
 a-na a-a-ar-tum
15. ù e-ri-iš-tum
 in-na-an-sí
 ia-si-rum
 ù ama-^dsin
 [ki a-a-ar-tum]
20. [ú e-ri-iš-tum ì-lí]-a-wi-li
 i-za-[ba-a]t-ma i-ta-la-ak

TRANSLATION

One sucking baby, Ili-awilim by name, the son of Ajartum, from Ajartum its mother, and Erishtum, her husband, Iasirum and Ama-^dSin have taken as their son.

Iasirum and Ama-^dSin shall give to Ajartum and Erishtum ten shekels of silver and two manas of wool as a gift for having given it birth. Iasirum and Ama-^dSin shall take Ili-awili from Ajartum and Erishtum and be allowed to depart.

ANNOTATIONS

1. Notice that the name of the small baby is recorded. This proves that names were given to children at birth, as against the theory of Langdon (Encycl. of Rel. and Ethics, Vol. 9, Col. 171) that names were imposed at the time of maturity. Additional evidence is found in Reissner: Tempelurkunden aus Telloh, No. 158 ff., which contain long lists of women employees and their children, whose names are recorded. The tender ages of the children may be inferred from the very low wages they receive for their work. For the Cassite period cp. Clay, BE XIV, No. 58 which mentions names of sucking babies.
4. We should have expected the name of the husband to precede that of the wife. The restoration of the sign ama seems, however, certain.
- 8-9. In a Nippur document, such as this, we should have expected: nam-ibila-ni-šù ba-an-da-ri-eš.
10. The expression níg nam-dim-ma-ni-šù is new. Poebel, BE VI, 2 No. 4, 7, has kù nam-Â-Ē(=eġi)-a-ni-šù The money for having raised him, but it was the case of an older child.
21. The tablet closes with two Akkadian words. This is unusual, since practically all First Dynasty documents from Nippur are entirely Sumerian, and this one dates as far back as ^dEnlil-bani of Isin.

(153. Ni. 7026. Samsu-iluna, 13)

ADOPTION OF A YOUNG MAN, WHO OBLIGATES HIMSELF TO
PROVIDE FOR HIS FATHER

1. ^mdⁿnin-šubur-ta-a-a-ar-gè
^mpa-ti-ia-ra
nam-dumu-ni-šù ba-da-an-ri-gè
[ê a-šà] giš-sar a-na-me-a-bi
5. ^m ^dnin-šubur-ta-a-a-ar
[^m]pa-ti-ia dumu-ni-ra
in-na-sí tukun-bi
[pa-t]i-ia a-na ^dnin-šubur-ta-a-a-ar
ad-da-na-ta ad-da-mu nu-me-en
10. ba-na-an-dug 1/3 ma-na kù-babbar
ì-lal-e ù tukun-[bi]
^dnin-šubur-ta-a-a-ar
^mpa-ti-ia dumu-ni-ra
dumu-mu nu-me-en ba-na-an-dug
15. [1/3 ma-n]a kù-babbar ì-lal-e
ê-a ù níg-gú-na
ba-ra-an-è
^m pa-ti-ia a-na ^dnin-šubur-ta-a-a-ar
itu-da ġar?-ra mu-ám I (gur) I (pi) še-gur
20. [. . . m]a-na sig V ka íá-giš
in-na-ab-esig-gé

TRANSLATION

^dNinshubur-tajar has adopted Patija for his son. House, field and orchard ^dNinshubur-tajar has given to Patija his son. Should Patija say to ^dNinshubur-tajar, his father: "My father thou art not" he shall pay one third of a mana of silver. And

should ^dNinshubur-tajar say to Patija, his son: "My son thou art not" he shall pay one-third of a mana of silver and forfeit house and possessions.

Patija shall sustain ^dNinshubur-tajar by a monthly alimony of flour (?) and a yearly alimony of one gur and one pi of barley, ten manas of wool and five ka of oil.

ANNOTATIONS

8. Notice the preposition a-na, in Akkadian, which is also repeated in l. 18.
9. The sign ta is a scribal error. We should expect no postposition, because of the preceding a-na. In any case, the correct postposition would have been ra, instead of ta.
10. The penalty threatened to the adopted son is very light. In other documents we find: he shall be branded and sold as a slave.
21. Instead of esig, the text has líl. Undoubtedly a scribal error. Notice the absence of any oath.

MANUMISSION DOCUMENT

(137. Nippur, CBS 4886. Samsu-iluna, 23)

1. kišib nam-[el-la]-ni-šù
^míš-tár-ú-ta-ri sag-gěme
^mnu-du-ub-tum dumu ši-lí-^d[šamaš?]
 ama-ar-gi-ni in-gar
5. sag-ki-ni in-lág-lág
 BI nam-gěme-ni in-gaz
 kišib nam-el-la-ni-šù
 in-na-an-šub

TRANSLATION

Ishtar-utari, a female slave, Nudubtum, the daughter of Šili-^dShamash, has set free. Her forehead she has cleansed. The mark (?) of her slavery she has destroyed. A manumission document she has given her.

ANNOTATIONS

1. The first line is the heading of the document. Of this we have only the case, and this explains its great brevity.
3. I read daughter because Nudubtum is a feminine name. It is not uncommon to find *dumu* for *dumu-sal* in this class of documents.
6. The line is perfectly clear and agrees with the text published by Poebel BE VI, 2 No. 8, l. 7, where the last sign must be changed into *gaz*. As for the meaning of the sign *bi*, cp. V R 47, 32b: *mu-tu-tam am-ma-šid*.

PURCHASE DOCUMENTS

(162. Nippur, CBS 7219. Burra-buriaš, 24)

PURCHASE OF A WHOLE FAMILY OF SLAVES

1. ^{sa1} šú-gi-at bi-ši-tum V gín guškin dìm-nam
^{sa1} dumu-sal ama-^dše-ru-ú-a dumu-sal-a-ni VI gín
guškin dìm-nam
^{ka1} dumu warad-^dgu-la dumu-a-ni VII gín guškin
dìm-nam
^{sa1} dumu-sal tu-kul-ti-^dgu-la dam-a-ni VI gín
guškin dìm-nam
5. IV nam-lù-gàl-lu šá ^mgi-mil-lim lugal-ne-ne-gè
guda ^dnin-líl-lá dumu ú-ba-a-a
^m ^dIM-šar-ilâni^{meš} dumu be-lí-e-mu-ga-a-a
^{lù}sag nibru^{ki}-di-ni pisan-dub-ba-a nibru^{ki}
in-ši-in-šám
10. šám-tìl-la-bi-[šù]
1/3 ma-na IV gín guškin in-[na-an-lal]
ū-kur-šù ^mgi-mil-lum
guda ^dnin-líl dumu ^mú-ba-a-a
ibila-bi ù ní-ri-a-bi

15. a-na-me-a-bi
^m ^dIM-šar-ilani^{meš}-šù dumu ^mbe-lí-e-mu-ga-a-a
^ùsag ^mnibru^{ki}-di-ni
pisan-dub-ba-a nibru^{ki}-a
inim-nu-má-má-ám
20. inim-nu-gé-gé-ám
mu ^den-líl ^dnin-líl ^dnin-urta ^dnabu
ù bur-ra-bu-ri-ia-áš lugal-e
ur-bi in-pad-da-ne-eš
igi ^m ^dnin-urta-ra-i-im-zerim dumu ^mú-ba-a-a
25. igi ^mki-di-nu-ú dumu ^mbe-lí-i-din-nam
igi ^m ^dmarduk-še-mi dumu ^man-nu-ia-ú dub-sar
itu šú-numun-na
mu XXIV-kam-ma
bur-ra-bu-ri-ia-áš lugal-e
30. nà kišib ^mgi-mil-lim guda ^dnin-líl-lá
dumu ^mú-ba-a-a

TRANSLATION

The woman Shugirat, a possession worth five shekels of gold; the girl Ama-^dSherua, her daughter, worth six shekels of gold; the young man Warad-^dGula, her son, worth seven shekels of gold; the woman Tukulti-^dGula, his wife, worth six shekels of gold; (a total of) four slaves belonging to Gimillu, their master, the anointing priest of ^dNinlil, the son of Ubaja, which ^dIM-šar-iláni, the son of Beli-emugaja and the chief Nibru-dini, the archivist in the city of Nippur, have bought. For their whole price they have paid one third of a mana and four shekels of gold. In the future Gimillu, the anointing priest of ^dNinlil, his heirs and his family, as many as there are, against ^dIM-šar-ilani, the son of Beli-emugaja, and Nibru-dini, the archivist

of the city of Nippur, shall not speak a word or advance a claim. Both of them have sworn by ^dEnlil, ^dNinlil, ^dNin-urta, ^dNabu and the king Burra-buriash.

ANNOTATIONS

This Nippur document of the Cassite period differs in many respects from the Sumerian documents of the time of the First Dynasty. The chief points of difference are noted below.

1. First Dynasty documents would have: I sag-gěme . . . mu-ni-im. The price of the slave is generally omitted. In a contract of the Ur period, which is translated after this one, the price is mentioned: níg-šé-ma-ni X gin kù-babbar. In the Cassite documents the monetary unit is generally the shekel of gold. The expression òim-nam "it is equivalent" is new. In another purchase document of this same period published by Clay (BE, XIV, No. 7) we find: kal ^{mi}-ba-áš-ši šám X gin guškin.
2. Very peculiar is the expression IV nam-lù-gàl-lu "IV human beings." Notice the relative šá followed by the genitive gi-mil-lim. This betrays a very strong Semitic influence.
8. Nibru^{ki}-di-ni is a known business man of his time: he is son of ^dNinurta-nádin-aḫê (BE XIV, Nos. 1, 7, 8). Nibru^{ki} is written ^den-líl^{ki} in l. 8 and without the first determinative in l. 18. Both the lù-sag and the pisan-dub-ba are not mentioned in other contracts.
9. Instead of šám, First Dynasty documents would have šé.
10. BE XIV, Nos. 123 and 128a have: a-na šam-tíl-la-bi-šù, another evidence of Semitic influence.
12. Instead of ū-kur-šù, BE XIV, No. 7, 21 has: u-ne-du ud-a-ga-bi-šù.
14. Notice the ibila-bi, instead of ibila-ni. The ní-ri-a "family" is not mentioned in other contracts.
16. The postposition šù is employed in place of the more correct ra, which would generally follow the name of the father.
- 19-20. The ending ám is only found here. BE XIV, No. 1, 15-16 has for both expressions the ending eš, while another document of the same period (ibid. 7, 28) employs only the phrase inim-nu-gé-gé-da-áš.
21. No names of gods or king are mentioned in First Dynasty documents from Nippur. The formula is simply mu lugal-bi in-pad. As for the gods mentioned, BE XIV, 7 omits ^dNinurta, and BE XIV, 1 omits both ^dNinurta and ^dNinlil.

23. Ur-bi is also found in BE XIV, 7 and regularly omitted in purchase documents of the First Dynasty. The variant in-pad-da-ne-eš is new, and with this cf. BE XIV, 1 which has in-pad-da-e-eš. It is clear that the sign NE is part of the plural ending, and not phonetic complement of the sign pad. The former transliteration must therefore be corrected.

(157. Nippur, CBS 7218. Ur Dynasty)

PURCHASE OF A SLAVE

1. I sag-[gěme]
a-a-zi-mu mu-ni-im
níg-šé-ma-ni X gín kù-babbar
ur-nigin-gar dumu ur-^dbabbar-ra
5. ur-KAL-KAL dumu ur-^den-líl
in-ši-šé
lù-lù nu-gé-gé-ne
mu lugal-bi in-pad-eš

TRANSLATION

One female slave, Aja-zimu by name, a possession of the value of ten shekels of silver, from Ur-nigin-gar, the son of Ur-^dBabbar, Ur-kalkal, the son of Ur-^dEnlil, has bought. One shall not turn against the other. They have sworn by the king.

ANNOTATIONS

7. The two signs lù have been written one above the other.
8. In-pad-eš is written with a new variant. Instead of the regular sign eš, the sign šù, which has the phonetic values eš, uš, -š-, has been employed.

(103. Nippur, CBS 7024. ^dIrra-imiti)A MAN PURCHASES FROM HIS PARTNER A HOUSE THEY HAD
BOUGHT TOGETHER

1. I sar ê-dú-a ^{gi}kešda gub
ê gub-ba-i-dúg uš-sa
šám-tìl-la-bi
2/3 ma-na kù-babbar
5. 5/6 sar V gìn kizlaḡ
ê lugal-a-ma-ru uš-sa
šám-tìl-la-bi
V gìn kù-babbar
ê ^dnanna-ma-an-sí
10. ù anu-šú-mu-ba-lí-iṭ
nam-tab-ba-na-ne-ta
in-šé-eš-a
ki ^dnanna-ma-an-sí
dumu ud-dúg-mu-ta
15. anu-šú-m[u-ba-lí-iṭ]
dumu
in-š[i-in-šé]
šám-tì[l-la-bi-šù]
1/3 ma-na V gìn kù-babbar
20. in-na-lal
ū-kur-šù ^dnanna-ma-an-sí
ê-bi-šù inim-nu-um-má-má-a
mu lugal-bi in-pad

TRANSLATION

One sar of built house, with lock standing, alongside the house of Gubbaidug: its whole price is two-thirds of a mana of silver; five-sixths of a sar and five gin of building ground, alongside the house of Lugal-amaru: its whole price is five shekels of silver. This house ^dNanna-mansi and Anushu-mubaliṭ had bought in partnership. From ^dNanna-mansi, the son of Ud-dug-mu, Anushu-mubaliṭ, the son of, has bought it. For its complete price he has paid one third of a mana and five shekels of silver. In the future ^dNanna-mansi shall advance no claim upon the house. He has sworn by the king.

ANNOTATIONS

1. Cp. 181, 2:8: ^{gi}gál-la ù ^{gi}sak-kul gub-ba "with door and lock standing." The primary meaning of kešda is "to bind," so that ^{gi}kešda must be equivalent to sakkullu or mēdilu.
2. Uš-sa, following ê gub-ba-ì-dùg, must be equivalent to uš-a-rá ê gub-ba-ì-dùg.

(205. Khabaza, CBS 465. Not dated)

PURCHASE OF A HOUSE

1. IV Sar Ê-Dú-A
iṣ-tu ba-ab egallim
itti sa-li-im ù e-da-ki-šú
^{gi}daltu ù ^{gi}sakkullu Gub-Ba
5. itti inim-^den-líl-lá
mâr ^den-líl-ì-za
^msa-ma-él mâr-ri-
In-Ši-Šé Šám-[Til-La-Bi-Šù]
kaspam In-Na-Lal-E-Eš

10. kaspam ši-im bîti(-ti)-šú
 li-ba-šú tu-ub
 Ū-Kur-Šù Lù-E
 [Nu-Mu]-Un-Gé-Gé
 [niš sar-ri]-im
15. [ù ilâni âl]
 zim[bir^{ki}]
 it-mu-[ú]

TRANSLATION

Four sar of built house, outside the palace gate, with door and lock standing, from Inin-^dEnlilla, the son of ^dEnlil-iza, Samael, the son of, has bought. The money for its complete price he has paid; with the money, which is the price of the house, he has satisfied his heart. In the future one shall not turn against the other. They have sworn by the king and the gods of Sippar.

ANNOTATIONS

3. Itti salim ù edakišu. The expression is new.
 9. Notice that the price of the house has not been stated.
 14. The restoration of this line is doubtful. The only sign that is readable is the last one. Other possible readings are: Mu Nu-ur-^dIM or mu ^dRi-im /-^dSin.

LEASES

(220. Khabaza, CBS 1182. Samsu-iluna, 7)

LEASE OF A HOUSE

1. bîtu ri-ba-tum GÊME ^dšamaš
 itti ri-ba-tum GÊME ^dšamaš
^mmaš-kum
 mâr ri-im-^dIM

5. a-na ki-iz-ri
 a-na šatti I-kam
 ú-še-zi
 ki-iz-ri šatti I-kam
 I 1/2 šiklu kaspim
10. Ī-Lal-E
 ri-eš-ti ki-iz-ri-šú
 2/3 šiklu kaspim
 ma-ḫi-ir

TRANSLATION

The house of Ribatum, the devotee of Shamash, from Ribatum, the devotee of Shamash, Mashqum, the son of Rim-^dIM, has rented for one year. For a yearly rent he shall pay one and one half shekel of silver. She has received as advance payment on his rent two thirds shekel of silver.

ANNOTATIONS

14. Ma-ḫi-ir for ma-ḫi-ra-at. Cp. No. 234, 3 which is corrected on the case.

(234. Khabaza, CBS 1287. Samsu-iluma, 7)

LEASE OF A HOUSE

1. bītu ri-ba-tum GÊME+IŠIB ^dšamaš
 itti ri-ba-tum GÊME+IŠIB ^dšamaš
 mârat ib-ga-tum
^ma-lí-ba-ni-šú

5. mâr warad-^dsin
 a-na ki-iz-ri
 a-na šatti I-kam ú-še-zi
 ki-iz-ri šatti I-kam
 III siklu kaspim Ī-Aga-E
10. ri-iš-ti
 ki-iz-ri-šú I 1/2 šiklu kaspim
 ma-ḫi-ir
 III isinnu ^dšamaš I (šer) imittum
 i-pa-ḫi-id
 waraḫ Gan-Gan-Ē-A ûm I-kam
 i-ru-ub

TRANSLATION

The house of Ribatum, the devotee of Shamash, from Ribatum, the devotee of ^dShamash, the daughter of Ibgatum, Ali-banishu, the son of Warad-^dSin, has rented for one year. For a yearly rent he shall pay three shekels of silver. She has received one and one half shekel as advance payment on his rent. He will observe the three festivals of ^dShamash (by giving) one piece of meat. On the first day of the month Gan-gan-ea he will enter (into the house).

ANNOTATIONS

9. Instead of ì-aga-e "he shall measure out" the regular term would have been ì-lal-e "he shall weigh."
10. The sign giš has been unusually employed here for the phonetic value iš.
12. Case has the more correct ma-ḫi-ra-at.
13. Case adds: Xḫa kaš-ta-ām and "ten ḫa of beer each." This was omitted in the tablet because it must have been generally known that a drink offering was to be added to the meat offering.

(186. D. J. Prince, CBS 1797)

LEASE OF A HOUSE

1. bîtu ni-ši-i-ni-šú
itti ni-ši-i-ni-šú
m^dšamaš-du-ur-a-li
bîtam a-na ki-iz-ri
5. a-na šatti I-kam ú-še-zi
1/3 šiklu XV še kaspim
I-Lal-E
waraḥ ti-ri-i
um I-kam i-ru-ub
10. waraḥ isin-a-bi
i-ga-mar-ma ú-zi
pân ^dšamaš
pân ^da-a
pân ^dma-[ma]
15. mu s[a-am-su]-li-lu-ni

TRANSLATION

The house of Nishi-inishu, from Nishi-inishu, ^dShamash-dur-ali has rented for one year. He shall pay one third of a shekel and fifteen she of silver. He shall enter (the house) on the first day of the month Tiru and terminate (his lease) and vacate in the month Isin-abi.

ANNOTATIONS

12. Notice that the gods Shamash, Aja and Mama act as witnesses. This would be regular were the house part of a temple property.

(187. J. Shemtob, CBS 86. Not dated)

1. $\frac{1}{3}$ šiklu kaspim
a-na ki-ši-ir bitim
waraḥ Ab-Ē-A
i-ru-ub
5. waraḥ Gan-Gan-Ē-A
i-ga-ma-ar-ma
uz-zi

TRANSLATION

One third of a shekel of silver, (in payment of) rent for a house (has been received). He shall enter in the month Ab-ea and complete his lease and vacate in the month Gan-gan-ea.

(122. Nippur, CBS 7118)

LEASE OF A FIELD

1. $\frac{5}{18}$ gán a-ša gú[g-še]
ša a-ša edin-sí-lal
uš-a-rá ib-ni-a-tum
a-ša lu-ub-lu-uṭ-ì-lí
5. dumu nu-úr-iš-tár
ki lu-ub-lu-uṭ-ì-lí
^{ma}a-BIL-^dkab-ta
dumu ṭa-ab-ṭāb-ì-lí
nam-urù-lá-šù
10. igi-III-gál-šù
ib-ta-an-ě
III (gur) III (pi) še-gur
šú-lal máš-nu-ub-tu(ku)
ki lu-ub-lu-uṭ-ì-lí

15. ^ma-BIL-^dkab-ta
 šú-ba-an-ti
 mu-gin ud ebur-ka
 še-bi al-aga-e

TRANSLATION

Three eighteenths of a gan of clover field, from the field Edin-silal, and alongside the field of Ibniatum; a field belonging to Lubluṭ-ili, the son of Nur-ishtar; (this field) Abil-^dKabta, the son of Ṭab-ṭab-ili, has rented from Lubluṭ-ili for cultivation, at the rate of one third of its produce.

Abil-^dKabta has received from Lubluṭ-ili three gur and three pi of barley as a loan bearing no interest. In the current year, at harvest time, he shall measure (back) the barley.

ANNOTATIONS

4. The sign ub appears written in the tablet as te.
 13. Šú-lal, something which binds. Cp. lal = ešēlum, šú-lal = itaššulum (DGI. II, lal)

(246. Khabaza, CBS 1368. Not dated)

LEASE OF A FIELD

1. [^mak-ba-r]u-um
 [ù mi-šá]-ru-um-na-ši-ir
 [kiram ú-š]e-zu-ú
 [^mna-ra]-am-tum GÊME+IŠIB ^dšamaš

5. [mârat ^dša]maš-ellâ(t)-zu
 [kas]-pu kirim Kizlağ
 ú-šá-la-am
 i-šá-da-du-ma
 elkam ki-ma eklim
 i-ka-al i-ra-pî-ik
 e-ra-am zi-na-a
 i-na-ma-al
 i-na ê ^dšamaš ú-ba-al

TRANSLATION

Akbarum and Misharum-našir have rented an orchard. To Naramtum, the devotee of Shamash, they shall make good the money for letting the field lie fallow. They shall take care of and work every portion of the field and shall fecundate the blossoms of the palm trees. He shall bring (the fruits) into the temple of Shamash.

ANNOTATIONS

- 1-2. Restored from fragments of the case.
3. The word kiram is required by the context.
- 4-5. Restored from other occurrences of the same name.
6. The restoration is uncertain.
10. I-ka-al from kâlu to take care of, to keep in good condition. Schorr, ABRU, 134, 13, pass. translates the phrase eklam kima eklim i-ka-al by "Feld für Feld wird er geniessen." Notice the spelling i-ra-KA-ik, the sign KA having the phonetic value pi.
- 11-12. Cp. Schorr, ABRU, 134: a-ra-am zi-na-tum i-na-ša-ar "Die Blüten und die Dattelpflanzen wird er bewachen."

(180. Nippur, CBS 8099. Samsu-iluna)

LEASE OF AN ONION FIELD

1. 2/18 gán a-ša ki-sí-ma
 ša a-ša nanga
 uš-a-rá a-ap-pa-tum
 a-ša iš-tár-ilat dumu ta-ri-bu
5. ki iš-tár-ilat-ta
 ^mib-ni-^damurru
 ^me-te-el-pî-^dnin-urta ù anu-šú-ba-ni-gè
 nam-ki-sí-ma-šù á-mu itu-II-a-šù
 I gán-ba I še-gur aga-e-ne
10. íb-ta-an-ě-ěš

TRANSLATION

Two eighteenths of a gan of onion field, from the nanga-field, alongside that of Appatum; a field belonging to Ishtar-ilat, the daughter of Taribu. (This field) Ibni-^dAmurru, Etel-pi-^dNinurta and Anushu-bani have rented from Ishtar-ilat, for the purpose of raising onions, for two months every year. (As rental price) they shall measure out two gurs of barley per gan of field.

DEEDS OF LOAN

(195. Khabaza, CBS 347. Immêrum)

LOAN OF MONEY, WITH INTEREST

1. I ma-na kaspim
 šiptu I ma-na 1/3 šiklu
 ú-za-ab
 itti za-ab-lum

5. ^md sin-i-mi-ti
 šá i-na šá-ib-di-i
 wa-aš-bu
 kaspam Šú-Ba-An-Ti
 waraḥ ki-nu-ni
 kaspam ù šipta-šu
10. Ī-Lal-E
 mu ê-^dninni
 im-me-ru-um i-pu-šú

TRANSLATION

One mana of silver, to which he shall add interest at the rate of one third of a shekel for every mana, from Zablum, Sin-imiti, who dwells in Shaibdi, has received. In the month Kinuni he shall return the money and its interest. The year in which Immerum built the temple of Ninni.

(215. Khabaza, CBS 1168. Ammi-ditana)

LOAN OF GOLD, FROM A TEMPLE

1. $\frac{2}{3}$ šiklu XV še ḥurazim
 itti ^dšamaš
^mla-ma-aš-ši GÊME+IŠIB ^dšamaš
5. Šú-Ba-An-Ti
 i-na ba-al-ṭa-[at]
 ù šá-al-ma-at
 a-na be-el-šá
 [ip]-pa-al

TRANSLATION

Two thirds of a shekel and fifteen she of gold, the property of ^dShamash, from ^dShamash Lamašši, the devotee of ^dShamash, has received. If she is alive and in good health she shall return (the money) to her lord.

ANNOTATIONS

7-8. Cp. Schorr, ABRU, 56, 7-9: i-na ba-al-tu ù ša-al-mu ^dšamaš be-el-šú i-pa-al. Cp. also the text following.

(150. Ni. 7176. Samsu-iluna, 11)

LOAN OF SILVER, FROM A TEMPLE

1. I 1/2 gín XVIII še kù-babbar
 máš nu-ub-tu(ku)
 ugu mâr-ir-ši-tim
 ^dutu in-tu(ku)
5. nam-ti-la-ni-šù
 ù silim-ma-ni-šù
 šàg ^dutu
 bi-ib-dúg-gi

TRANSLATION

One and one half shekel and eighteen she of silver, without interest, the god Shamash owns against Mar-iršitim. If he is alive and in good health, the heart of Shamash shall be satisfied.

ANNOTATIONS

5-7. For the Akkadian equivalent of these phrases, cp. preceding text.

9. Notice that bi is written with the common sign, instead of with the sign NE. This is also found in 125, 12 (tablet).

(140. Nippur, CBS 7113. Samsu-iluna, 11)

LOAN OF MONEY

1. III 1/3 šiklu kaspim Zid-Dim
 šá zi-iz-zi-i
 mâr nu-úr-^dkab-ta i-ba-lu
 eli zi-iz-zi-i
5. ^mla-ma-zum mârat an-lù-til in-tu(ku)
 pu-ul-da-am
 i-na ka-šá-di-im
 III 1/3 šiklu kaspim Zid-Dim
 ^mla-ma-zum mârat an-lù-til
10. i-ip-pa-al
 pî šá na-bi-^dšamaš
 mâr ḥa-bil-ki-nu-um

TRANSLATION

Concerning the three and one third shekel worth of dim-flour which Zizzî, the son of Nur-^dKabta, has taken, Lamazum, the daughter of An-lutil, has (still) a claim upon Zizzi. When he has the possibility Lamazum, the daughter of An-lutil, will get back the three and one third shekel worth of dim-flour. By the testimony of Nabi-^dShamash, the son of Habilkinum.

ANNOTATIONS

1. Zid-dim is found in CBS 3918 (unpublished) a list of foods and beverages.
 It is preceded by ḡul-šur-ra.
- 6-7. Literally: When he attains strength, i.e., when he is able.

(127, Nippur, CBS 7199. Samsu-iluna, 27)

LOAN OF BARLEY, FROM A TEMPLE

1. I (gur) IV (pi) XL (ka) še-gur
 še ninda-kú ^dutu
 ugu ^dda-mu-rí-ba-am
 dumu ur-da-tum
5. ^dutu in-tu(ku)
 itu aš-a-ka
 ninda-kú ^dutu
 bí-íb-dúg-gi

TRANSLATION

One gur, four pi, forty ka of barley, barley for the food of the god Shamash, the god Shamash owns from ^dDamu-ribam, the son of Urdatum. In the month Ash-a the heart of ^dShamash shall be satisfied with his food.

(160. Nippur, CBS 14162. ^dEnlil-á-maḡ 7)

XVIII (gur) zid-da giš-bar VI ka
^mbe-šú-nu
 mâr ^mna-ni-i kar-ê-dingir
 pî šad-ur-ta (?)
^m ^den-líl-ni-šú
 ma-ḫi-ir
 itu šú-numun-na
 mu VII-kam
^den-líl-á-mag

TRANSLATION

Eighteen gur of flour, measured with the six-ka measure,
from Beshunu, the son of Nanî, of Kar-e-dingir,
. . . . ^dEnlil-nishu has received.

In the month of Shu-numum, the seventh year of (the
king) ^dEnlil-a-maĝ.

ANNOTATIONS

4. Ka-šad ur-ta? But cp. 140 l. 11.

(245. Khabaza, CBS 1351. Ammi-zaduga, 3)

TRANSFERENCE OF A DEBT

1. 2/3 šiklu 5/6 še kaspim
libbi kaspim šim Sag-Gême
šá a-lí-ta-li-mi mâr a-wi-il-anum
ù mu-da-ab-šú Šeš-Ni
5. eli warad-ku-bi mâr ibku-^dni-ka-al
i-šu-ú
bi-šá-at a-lí-ta-li-mi
ù mu-da-ab
na-aš-ḫa-at-ma
10. ^mwarad-ku-bi
a-na X ūmi(-mi)
a-na ^msin-ri-me-ni mâr ib-ni-^dšamaš
kaspam Ī-Lal-E

ANNOTATIONS

Concerning the two thirds of a shekel and forty she of
silver, out of the purchase money of a female slave, which Ali-
talimi, the son of Awil-anum, and Mudabshu, his brother,

owned against Warad-kubi, the son of Ibku-^dNikal, this possession has passed from Ali-talimi and Mudab. Warad-kubi in ten days shall pay the money to ^dSin-rimeni, the son of Ibni-^dShamash.

ANNOTATIONS

4. Instead of šeš-ni the text has ad-ni, his father. Very probably a scribal error.
7. Bi-šá-at is the feminine of bišum, possession.
9. Na-aš-ḫa-at-ma, permansive from nasāḫu. Cp. Schorr, ABRU, 67, 9.

PROMISSORY NOTES

(233. Khabaza, CBS 1274. Hammu-rawi, 37)

1. III (pi) XL (ḫa) Ka-Lum
^mak-ba-rum
a-na mi-ir-si-ia
ì-aga-e

TRANSLATION

Three pi and forty ḫa of dates Akbarum shall measure out to Mirsija.

(179. Nippur, CBS 8100. Samsu-iluna)

1. IV (gur) II (pi) še-gur
šám á-gud
ugu im-gur-^dšamaš sag-tún
^mlù-^dnin-urta-gè
in-tu(ku)
mu-gin ebur-ka
šàg-ga-ni bí-ib-dúg-gi

TRANSLATION

Four gur and two pi of barley, the price of the hire of an ox, Lù-^dninurta owns from Imgur-^dShamash, the sag-tun officer. In the current year, at harvest time, his heart shall be satisfied.

RECEIPTS

(124. Nippur, CBS 7107. Hammu-rawi, 36)

RECEIPT FOR A WOODEN POLE

1. I giš-uš
1/2 gar II ú-bi
ki na-bi-^dšamaš-ta
^ma-BIL-ì-lí-šú
5. dumu arad-imin-bi-gè
šú-ba-an-ti
itu šèg-a-ka
šàg-ga-ni bí-ib-dúg-gi

TRANSLATION

One pole, one half gar and two cubits in length, Abilishu, the son of Arad-imin-bi, has received from Nabi-Shamash. In the month Sheg his heart shall be satisfied.

ANNOTATIONS

- 1-2. The meaning pole for giš-uš, is doubtful. However, the sign uš has the meaning to stand up, to be long. The measure given is of about seven meters.

(202. Khabaza, CBS 400. Ammi-ditana, 32)

RECEIPT FOR MONEY

1. XXX še
 šá-i-im A-Gar-ma
 il-ku-ú
 Zig-Ga
5. šá ga-ti
 ^mšú-pu-ul-tum

TRANSLATION

Thirty she (of silver), the price of a field, which he has received, have been taken out from the hand of Shupultum.

ANNOTATIONS

3. Il-ku-ú is probably third person singular, in a relative sentence.
4. Zig-ga = nasāhu given out, expended. A very common term in administrative documents of the Ur period.

(189. J. Shemtob, CBS 90. Ammi-ditana 2)

RECEIPT FOR OXEN

1. VII alpu^{sun}
 šá I Gud-Urù
 a-na li-bur-be-lí
 ù be-ì-lu-da-ri
5. pa-ka-du

TRANSLATION

Seven oxen, one of which is a plow ox, have been entrusted to Libur-beli and Beli-ludari.

PARTITION DOCUMENTS

(146. Nippur, CBS 7120. Samsu-iluna)

1. nam guda ^dnin-urta uru-ki ê-[an-na mu-a]

nam-guda nam-bur-šú-ma ^dnin-tin-úg-ga itu. . . .

ša nibru^{ki} ša bal-a-ri ù ša ì[-si-in^{ki}]

mu-a ud-XIII-[kam]

5. nam-guda nam-bur-šú-ma ^dda-mu mu-a ud-VI-kam

nam-guda ^dšú-maḡ ^dnam-maḡ nam-ni-dù ^dnin-tin-

úg-ga

mu-a ud-IX-kam

nam-[guda] ^dba-ú ^den-líl-lá mu-a ud-XVIII-kam

1/3 [sar] ê-dú-a da ê ^dnin-ugnim

10. [. . . .] gán 10 sar šuku uru-ki ê-an-na uš-a-rá

dumu-sal sukal

a-ša hu-bi-zi uš-a-rá ^den-líl-da-an

. . . . gán 10 sar a-ša maḡ uš-a-rá inim-^dnanna

. . . . ^{si}banšur-zag-gú-lá

síb-ta-mu nam-šeš-gal-šú

15. [nam]-guda ^dnin-urta uru-ki ê-an-na mu-a itu-V

ud-XII-kam

[na]m-guda nam-bur-šú-ma ^dnin-tin-úg-ga ^dnin-šag-ga

^den-esig-ga

ša nibru^{ki} ša bal-a-ri ù ša ì-si-in^{ki} mu-a itu-I

ud-XV-kam

[nam-gu]da nam-bur-šú-ma ^dda-mu mu-a itu-I

ud-XXVII-kam

[nam-guda] ^dšú-maḡ ^dnam-maḡ nam-ni-dù ^dnin-tin-

úg-ga

20. mu-a itu-I ud-X-1/2-kam
 [nam-guda] ^dba-ú ^den-líl-lá mu-a itu-II ud-XXI-kam
 [bur 4/18 g]án XX sar šuku uru-ki ê-an-na uš-a-rá
 síb-ta-na
 [bur 4/18 gán] XX sar a-šà ɥu-bi-zi uš-a-rá síb-ta-na
 [bur 4/18 gán] XX sar a-šà maḡ us-a-rá síb-ta-na
25. [. sar] IV gín ê-dú-a uš-a-rá síb-ta-na

REVERSE

[níg-gú-n]a ê-e šú-ri-a-bi

- [ḡa-la-ba] ba-al-él šeš-gal
 [nam-guda] ^dnin-[ê] uru-ki ê-an-na mu-a itu-V
 ud-XII-kam
 nam-bur-šú-[ma] ^dnin-tin-úg-ga ^dnin-šag ^den-esig-ga
30. [šà nib]ru^{ki} šà bal-a-ri šà ì-si-in^{ki} mu-a itu-I
 ud-XXIV-kam
 [nam]-bur-šú-ma ^dda-mu mu-a ud-XXVII-kam
 [nam-guda] ^dš]ú-maḡ ^dnam-maḡ nam-ni-dù ^dnin-tin-úg-ga
 mu-a itu-[I] ud-X-1/2-kam
 nam-guda ^dba-ú ^den-líl-lá mu-a itu-II ud-XXI-kam
35. bur 4/18 gán XX sar šuku uru-ki ê-an-na uš-a-rá
 šeš-a-ni
 [bur 4/18 gán XX] sar a-šà ɥu-bi-zi uš-a-rá šeš-a-ni
 [bur 4/18 gán XX] sar a-šà maḡ uš-a-rá šeš-a-ni
 . . . sar IV gín ê-dú-a uš-a-ra šeš-a-ni
 níg-gú-na ê-e šú-ri-a-bi
-
40. [ḡa]-la-ba ^den-líl-ma-lik šeš-a-ni
 ibila zi-ia-tum-gè-ne še-ga-ne-ne-ta ê-šub-ba-ta
 in-ba-e-eš
 ū-kur-šù lù-lù-ù(r) nu-gé-gé-ne mu lugal-bi
 in-pad-ne-eš

ANNOTATIONS

The above given document is a division of inheritance between the heirs of a certain Zijatum. It is of peculiar importance because the bulk of the estate to be divided consists of rights upon religious and priestly offices, generally for short annual periods. In no other document we find so many different titles as belonging to one single person.

The tablet has not been translated because it is too uniform in character and offers no unusual expressions.

EXCHANGE DOCUMENTS

(132. Nippur, CBS 15177. Samsu-iluna 6)

EXCHANGE OF TWO HOUSES OF EQUAL VALUE

1. XII $1/3$ gin ê-dú-[a]
da ê šá-ma-a-a-tum
ê hu-mu-ru-um dumu ta-ri-bu-um
 $1/3$ sar ê-dú-a
5. da ê hu-mu-ru-um
ê ib-bi-^dšamaš
dumu lù-ur-sag-e-ne
ê-ê-e-dim-nam
lù-lù-ù(r)-ra in-ši-in-gar
10. ū-kur-šù lù-lù-ù(r)-ra
inim-nu-má-má-a
mu lugal-bi in-pad-ne-eš

TRANSLATION

Twelve and one third gin of built house, adjoining the house of Samajatum; the house belongs to Humurum the son of Taribu.

One third sar of built house, adjoining the house of Humurum; the house belongs to Ibbi-^dShamash, the son of Luursaggene.

A house which is like the other one, one man has given to the other. In the future one man shall not make a complaint against the other. They have sworn by the king.

ANNOTATIONS

7. Literally: A house like the other it is, i.e., the two houses are considered as having the same value. Cp. Poebel, BE VI, 2 No. 59, 8: $\hat{e}-e$ a-ša-ga-dim-nam = the house is of the same value as the field, and *ibid.* 37, 9: a-ša PA-lugal-dim-nam = the field has the same value as the office of the royal overseer. The emphatic nam, it is, is not employed when the things exchanged are not of the same value.

(181. Nippur, CBS 8101. Date destroyed)

EXCHANGE OF HOUSES OF UNEQUAL VALUE

1. $\frac{1}{2}$ sar IX $\frac{1}{3}$ gin $\hat{e}-d\acute{u}-a$
 šà ki-GÊME+IŠIB-ra $^{gis}g\acute{a}l \grave{u} \ ^{gis}sak-kul$ gub-[ba
 da \hat{e} šá-at-iš-tár dumu-sal ú-ba-a-a
 \hat{e} be-li-zu-nu GÊME+IŠIB $^{nin}urta$
5. dumu-sal $^{sin}i\check{s}-me-a-ni$
 ki-ba-gar-ra-bi-šù
 $\frac{1}{2}$ sar VII $\frac{1}{2}$ gin $\hat{e}-d\acute{u}-a$
 šà ki-GÊME+IŠIB-ra $^{gis}g\acute{a}l-la \grave{u} \ ^{gis}sak-kul$ gub-ba
 da \hat{e} be-li-zu-nu
10. dumu-sal $^{sin}i\check{s}-me-a-ni$
 \hat{e} da-mi-iḫ-tum GÊME $^{nin}urta$
 dumu-sal $^{nanna}a-a$
 $\hat{e}-\hat{e}-d\grave{im} l\grave{u}-l\grave{u}-\grave{u}(r)$
 in-ši-in-gar

15. mu ê-ê-e sá-nu-ub-dug-ga-aš
 2/3 gín kù-babbar
 𒅗da-mi-iḫ-tum-gè
 be-li-zu-na-ra] in-na-an-búr
 [ū-kur-šù lù-lù-ù](r)
20. [inim-nu-má-m á
 [mu lugal-bi in-pad-n]e-eš

TRANSLATION

One half sar, nine and one third gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Shat-Ishtar, the daughter of Ubaja; the house belongs to Belizunu, the devotee of the god Ninurta, the daughter of 𐎶Sin-ishmeani. In its stead:

One half sar, seven and one half gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Belizunu, the daughter of 𐎶Sin-ishmeani; the house belongs to Damiḫtum, the devotee of the god Ninurta, the daughter of 𐎶Nannaja.

A house for a house, one to the other has given. Since one house does not reach (in value) the other, Damiḫtum has paid two thirds of a shekel of silver to Belizunu. In the future one shall not make a complaint against the other. They have sworn by the king.

(182. Nippur, 8109. Samsu-iluna)

EXCHANGE OF TWO PRIESTLY OFFICES

1. nam-guda 𐎶nin-urta [mu-a it]u-III-kam
 a-šà šuku-bi ù nam-[bur-šú]-ma
 bal-gub-ba 𐎶sin-im-[gu-ra-a]n-ni
 dumu anu-ma-[gir?]

A house which is like the other one, one man has given to the other. In the future one man shall not make a complaint against the other. They have sworn by the king.

ANNOTATIONS

7. Literally: A house like the other it is, i.e., the two houses are considered as having the same value. Cp. Poebel, BE VI, 2 No. 59, 8: ê-e a-ša-ga-dim-nam = the house is of the same value as the field, and *ibid.* 37, 9: a-ša PA-lugal-dim-nam = the field has the same value as the office of the royal overseer. The emphatic nam, it is, is not employed when the things exchanged are not of the same value.

(181. Nippur, CBS 8101. Date destroyed)

EXCHANGE OF HOUSES OF UNEQUAL VALUE

1. $1/2$ sar IX $1/3$ gín ê-dú-a
 šà ki-GÊME+IŠIB-ra ^{giš}gál ù ^{giš}sak-kul gub-[ba
 da ê šá-at-iš-tár dumu-sal ú-ba-a-a
 ê be-li-zu-nu GÊME+IŠIB ^dnin-urta
5. dumu-sal ^dsin-iš-me-a-ni
 ki-ba-gar-ra-bi-šù
 $1/2$ sar VII $1/2$ gín ê-dú-a
 šà ki-GÊME+IŠIB-ra ^{giš}gál-la ù ^{giš}sak-kul gub-ba
 da ê be-li-zu-nu
10. dumu-sal ^dsin-iš-me-a-ni
 ê da-mi-iḫ-tum GÊME ^dnin-urta
 dumu-sal ^dnanna-a-a
 ê-ê-dim lù-lù-ù(r)
 in-ši-in-gar

15. mu ê-ê-e sá-nu-ub-dug-ga-aš
 2/3 gín kù-babbar
 𒀠da-mi-iḫ-tum-gè
 be-li-zu-na-ra] in-na-an-búr
 [ū-kur-šù lù-lù-ù](r)
20. [inim-nu-má-m á
 [mu lugal-bi in-pad-n]e-eš

TRANSLATION

One half sar, nine and one third gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Shat-Ishtar, the daughter of Ubaja; the house belongs to Belizunu, the devotee of the god Ninurta, the daughter of 𒀭Sin-ishmeani. In its stead:

One half sar, seven and one half gin of built house, from the place of the devotees, with door and lock standing, adjoining the house of Belizunu, the daughter of 𒀭Sin-ishmeani; the house belongs to Damiḫtum, the devotee of the god Ninurta, the daughter of 𒀭Nannaja.

A house for a house, one to the other has given. Since one house does not reach (in value) the other, Damiḫtum has paid two thirds of a shekel of silver to Belizunu. In the future one shall not make a complaint against the other. They have sworn by the king.

(182. Nippur, 8109. Samsu-iluna)

EXCHANGE OF TWO PRIESTLY OFFICES

1. nam-guda 𒀭nin-urta [mu-a it]u-III-kam
 a-ša šuku-bi ù nam-[bur-šú]-ma
 bal-gub-ba 𒀭sin-im-[gu-ra-a]n-ni
 dumu anu-ma-[gir?]

5. ki-bi-gar-ra-b[i-šù]
 nam-guda nam-lù-bappir ^dninni ^dna-na-a-bi
 mu-a itu-II-kam a-šà šuku-bi ù nam-bur-šú-ma
 kù-ta-šám ^ml[a-ma-z]a-ni GÊME+IŠIB ^dnin-urta
 dumu-sal ^dnin-urta-mu-šá-lim-gè
10. mu garza-garza-bi sá-nu-ub-dug-ga-aš
 I 1/3 ma-na V 1/2 gín kù-babbar
 in-na-an-búr
 ū-kur-šù lù-lù-ù(r)-ra inim-nu-má-má-a
 mu lugal-bi in-pad-ne-eš

TRANSLATION

The office of the anointing priest of ^dNinurta, for three months every year; a field for sustenance and the office of the purshumu; the inherited property of ^dSin-imguranni, the son of Anu-magir. Exchanged for:

The office of the anointing priest and the office of the keeper of the drugs of the gods Ninni and Nana, for two months every year, purchased property of Lamazani, the devotee of ^dNinurta, the daughter of Ninurta-mushalim.

Since one property does not reach (in value) the other, Lamazani has given one and one third manas and five and one half shekels of silver. In the future one shall advance no claim against the other. They have sworn by the king.

(159. Nippur, 7237. Kadašman-turgu)

EXCHANGE OF A DONKEY FOR A LARGE VASE

1. I anšu-zid-da ki-i III šiklu ḥurazim
 itti ^mḥu-un-nu-bi mâr ^mza-nin-ni
^msi-ia-a-tum mâr ^mIM-še-mi
 In-Ši-Šám Šám-Til-La-Bi-Šù

5. I Giš-Banšur-Dúl lib-bu rapaštum(-tum)
 ib-lum gi-il-tu ú-pa-ra-ag-ma
 ki-i III šiklu ħurazim id-di-in
 ul i-rag-ma 𐎶hu-un-nu-bu
 áš-šum anšu a-na 𐎶si-ia-a-ti
10. ul i-rag-gu-um
 ù 𐎶si-ia-a-tum áš-šum Giš-Banšur-Dúl
 a-na ħu-un-nu-bi
 ul i-rag-gu-um

TRANSLATION

One donkey of the value of three shekels of gold from Hunnubu, the son of Zaninni, Sijatum, the son of 𐎶IM-shemi, has bought. For its whole price he has given one deep and large bottomed vase. Should the donkey prove to be subject to fright, he (the former owner) shall not complain for having given the three shekels of gold; Hunnubu shall not complain to Sijatum concerning the donkey, and Sijatum shall not complain to Hunnubu about the vase.

ANNOTATIONS

5. The sign which I have read banšur appears written like silig (Br. 919). The tablet is however not very clear, and I believe the value banšur is absolutely required by the context. The sign tum, at the end of the line, is uncertain.
8. The third sign is written ŠAD. Here, also, the sign rag is required by the context.

REDEMPTION DOCUMENT

(138. Nippur, CBS 7023. Samsu-iluna)

REDEMPTION OF PRIESTLY OFFICE

1. nam-níg-túg-ba ê ^dnusku
mu-a itu-II-kam
kù-ta-ŠAM ki ì-lí-e-ri-ba-am
^mri-im-íš-tár dumu-meš mu-na-wi-ru
5. ù na-wi-ir-tum ama-ne-ne
^mlù-ê-šú-me-rá dumu ^dutu-^den-líl-lá
in-šé-a
ki lù-ê-šú-me-rá-ta
^m^dnusku-ni-šú dumu anu-šú-ib-ni-šú
10. in-ši-in-šé
šám-tíl-la-bi-šù
IV 1/2 gín kù-babbar
in-na-an-lal-ma
PA-lugal ê ad-da-ni in-dù
15. ū-kur-šù ^mlù-ê-šú-me-rá-[gè]
ù ibila-a-ni a-na-me-a-bi
nam-níg-túg-ba ê ^dnusku mu-a itu-II-kam-
ma-šù

inim-nu-um-má-má-a
mu lugal-bi in-pad

TRANSLATION

The office of the garment keeper in the temple of ^dNusku, for two months every year, which had been purchased from Ili-eribam and Rim-Ishtar, the sons of Munawiru, and Nawirtum, their mother; (a property which) Lu-e-shumera, the son of

^dUtu^dEnlilla, had bought, from Lu-e-shumera Nusku-nishu, the son of Anushu-ibnishu, has purchased. For its complete price he has paid four and one half shekels of silver. He has (thus) redeemed the priestly property of his father's house. In the future Lu-e-shumera and his heirs, as many as there are, shall advance no claim upon the office of the garment keeper of ^dNusku, for two months every year. He has sworn by the king.

ANNOTATIONS

3. The sign šám is written šé-a, and it is so to be pronounced; cp. l. 7, where it is fully written in-šé-a.
- 13-14. Restored from the case.
15. The last sign gè has been erased by the scribe, though grammatically correct.

CONTRACTS OF HIRE

(188. J. Shemtob, CBS 77. Samsu-iluna 3 or 4)

HIRE OF A SLAVE, FROM HER OWNER

1. I amtu ama-du-mu uḫ-bi-el-ti
itti amti-^dšamaš
mār šú-bi-šá
li-bi-it-íš-tár
5. mār ibku-^dnu-ni-tum
a-na amtim i-gu-ur-ši
i-di amti^{sun}
I še-gur i-na Giš-Bar ^dšamaš
i-na báb ga-gi-im
10. Ī-Aga-E

TRANSLATION

One female slave, (called) Ama-dumuk-belti, Libit-Ishtar has hired for a servant from Amti-^dShamash, the daughter of Shubisha, her owner. As wages for the seryant she shall pay, at the cloister's gate, one gur of barley, measured with the ^dShamash measure.

ANNOTATIONS

2. Instead of Amti-^dsamaš the case has the unusual variant NIN-ti-^dsamaš, which is generally read erišti(-ti)-^dsamaš. Cp. also l. 12 and Case Rev. 6.
10. The sign aga appears written as ku.

(111. Nippur, 7179. Rīm-^dSim)

HIRE OF A CHILD, FROM HER MOTHER

1. ^men-líl-šar-ru-um
itti si-ma-at-^dsin ama-a-ni
^mak-šá^{ki}-i-din-nam
Mu-Ām VI šiklu kaspim
5. i-gú-ur-ma
warah Šú-Numun-Na um-VI-kam
i-ḫu-za

TRANSLATION

^dEnlil-sharrum has hired Aksha-idinnam from Simat-^dSin, her mother, at the wages of six shekels of silver every year. In the month Shu-numun, in the sixth day, he will take her.

ANNOTATIONS

3. For the name ak-šá^{ki} = Uḫ^{ki}, cp. Thureau-Dangin, La Chronologie des Dynasties de Sumer et d'Akkad, p. 61.
5. Notice that, instead of the common gu, the sign TIG, with the phonetic value gú, has been here employed.

(196. Khabaza, CBS 356. Ammi-zaduga, 15)

HIRE OF A GARDENER

1. ^mgi-mil-lum mâr ap-pa-li
itti ra-ma-ni-šú
^mi-na-ê-sag-il-zer mâr warad-ì-lí-šú
a-na irišutim
5. a-di pa-da-ar e-ri-ši-im
i-gur-ma
idi waraḥ-I-kam-ma
I šiklu kaspim I-Lal-E
II-1/2-^{ta-ám} kurmât-su
10. III-1/2-^{ta-ám} ma-áš-ti-zu
a-na i-ni-ga-an-ni
zu-ub-ri ù si-ib-ba-ti
iz-za-a-az
iṣu^{sun} ú-ra-ak-ma
15. kaspam i-ni-tim i-šá-ga-la
i-na waraḥ-III-kam ga-tam i-za-bat
[iṣu^{sun}] i-na-pu-uš i-na-za-aḥ
i-na-ád-di it-ta-al-la-ak
i-na idi-šu i-te-el-li
20. i-na libbi idi-šu I šiklu kaspim ma-ḫi-ir

TRANSLATION

Gimillum, the son of Appali, has hired for himself Ina-esaggil-zer, the son of Warad-ilishu, as a farmer until the end of the harvest. His monthly wages shall be one shekel of silver, and also two and one half for his food and three and one half for his drink. He shall provide for himself implements and clothing (?). Should the trees prove unfruitful, he shall pay the

money at the regular rate. In the third month he shall begin work. The trees he shall widen and transplant. Should he abandon and go away, he will lose his wages. In account of his wages he has received one shekel of silver.

ANNOTATIONS

4. Written: Engar-ru-tim.
- 11-12. The two words *iniganni* and *zubri* cannot be identified; *sibbâti* is probably the plural of *sibu*, some kind of garment. In other documents of this kind a stipulation is found to the effect that the hired man shall provide for his own clothing. Cp. Schorr, ABRU, 153, 11-12: *it-tira-ma-ni-šú-ma il-ta-ba-aš-ši*; *ibid.* 154, 12-13: *it-ti a-gi-ri-šú-ma il-ta-ba-aš-ši*.
15. Cp. Schorr, ABRU, 161, 8-9: *i-ni-tam uš-ra-aḫ-ma ki-ma ši-im-da-at šar-ri*, which Schorr, translates "Lässt er eine Teilzahlung unerfüllt, (geschieht nach) den Gesetzen der Königs."
17. The whole line is written over an erasure, and the first part is practically illegible. The restoration is probably right.

LEGAL DECISIONS

(129. Nippur, CBS 15251. Samsu-iluna)

DECISION CONCERNING THE LIMITS OF TWO HOUSE PLOTS TABLET

1. IV gar III ú uš da e-sír edin-^dama-a-ra-zu
V gar II ú uš-II-kam-ma ê dumu-me inim-^dda-mu
III 1/2 gar III 2/3 ú sag e-sír li-bur
IV gar II 1/3 ú sag e-sír bád
5. ê-kizlaḡ-bi XX sar
ša-bi-ta VI 2/3 sar ê-kizlaḡ
da e-sír edin-ê-^dama-a-ra-zu
ka kišib ḡa-la-ba ù(r)-ra-na ab-šar-ra
XIII 1/3 sar ê-kizlaḡ da ê ḡa-la-ba-na

10. kišib-áš-áš kù-ta-šé egir ga-la-ba-na
 ᵐim-ši-ši dumu ᵈnin-líl-zi-mu-gè
 V gar II ú uš da ê im-ši-ši
 V 1/2 gar II ú uš-II-kam-ma da ê lù-ᵈra
 II gar II 1/3 ú sag e-sír li-bur
15. II 1/2 gar sag e-sír bád
 ê-kizlaḡ-bi XII 2/3 sar
 kišib-áš-áš kù-ta-šé egir ga-la-ba-na
 ᵐinim-ᵈda-mu dumu ᵈnin-líl-zi-mu-gè
 šà-bal-bal ᵐim-ši-ši
20. ù šà-bal-bal inim-ᵈda-mu-gè-ne

REVERSE

- ka kišib ga-la-ba ù(r)-ra-ne-ne
 ù ka kišib-áš-áš kù-ta-šé egir ga-la-ba-ne-ne-šù
 igi-ù bí-in-šid-eš
 lù-lù-ù(r)-ra in-si-gi-eš
25. ū-kur-šù-lù-ù(r)-ra inim-nu-má-má-a
 mu lugal ur-bi in-pad-ne-eš

CASE

1. kišib ê-[dú-a]
 sag-bi I-kam-ma e-sír li-bur
 sag-bi II-kam-ma e-sír bád
 ka kišib ga-la-ba ù(r)-ra-šù
 ù ka kišib-áš-áš kù-ta-šám
 egir ga-la-ba-ne-ne
 šà-bal-bal ᵐim-ši-ši
 ù šà-bal-bal ᵐinim-ᵈda-mu
 igi-ù-ne bí-in-sid-eš-a
 lù-lù-ù(r)-ra in-si-gi-eš

TRANSLATION

(One house) with one long side of four gar and three cubits, on the street Edin-^dAmarazu: with the second long side of five gar and two cubits adjoining the house of the sons of Inim-^dDamu: with the front of three and one half gar and three and one half cubits, on the street Libur: with the back of four gar and two and one third cubits on the street (called) Wall. The house and its groundplot (cover) twenty sar of which six and two thirds sar of ground adjoining the street Edin-e-^dAmarazu are described in the text of the document of the old inheritance, and one third sar of ground, near that of his inheritance, Imshishi, the son of ^dNinlil-zimu has bought for cash, in several contracts, after having received his inheritance.

(One house) with one long side of five gar and two cubits, adjoining the house of Imshishi: with the second long side of five and one half gar and two cubits, adjoining the house of Lu-^dRa: with the front of two gar and two and one third cubits, on the street Libur: with the back of two and one half gar on the street (called) Wall. The house and its groundplot (cover) twelve and two thirds sar which Inim-^dDamu, the son of ^dNinlil-zimu, has bought for cash, in several contracts, after having received his inheritance.

Because of disagreement between Imshishi and Inim-^dDamu the wording of the document of the old inheritance and the wording of the documents of purchase after their inheritance have been examined.

One shall be satisfied with the other. In the future no one shall have any claim against the other. Both of them have (so) sworn by the king.

ANNOTATIONS

1. In l. 7 the name of the street is given as edin-ê-dama-a-ra-zu.
8. On ka kišib ù(r)-ra-na cf. Schorr, ABRU 317, 24: a-na bi-i dub-bi-ša la-bi-ri, and ibid. 49, 13: e-zu-ub pi dub-bi-šú la-bi-ri-im.
24. Si-gi = sig, dāmku. The expression is similar to: šag-ga-na bí-ib-dúg-gi-eš.

(255. Purchased. CBS 7744. Larsa Dynasty)

DECISION CONCERNING PAYMENT FOR A PRIESTLY OFFICE

1. aš-šum Mar-Za
Níg lù-^dra ^{1a}. . . .
Níg ê-sag-zikun-gál
Kù I-Lal-E
5. gi-me-ir-šú
V šiklu kaspim
^dnanna-ibila-ma-an-sí
ù ma-ti-anum aḫu-šu
Šag-Ga-A-Ni-Meš Al-Dúg
10. Ū-Kur-Šù
Nam-Mar-Za ù Kù-Bi
Inim-Nu-Um-Má-Má-A
Mu Lugal-Bi In-Pad-Ne-Eš

TRANSLATION

Concerning the office, the possession of Lu-^dRa, a possession which Esagzikungal had bought for cash, for the whole of it ^dNanna-ibila-mansi and his brother Mati-anum have satisfied their hearts with five shekels of silver. In the future to either the office or the money they shall advance no claim. They have sworn by the king.

ANNOTATIONS

1. Mar-za is a phonetic writing for Pa-An = marza, garza. This term refers to priestly offices. Cp. No. 182, 10, translated on p. 161, and Poebel, BE VI, 2, p. 13-14. Sometimes the word appears to be used interchangeably with PA-lugal, always with reference to priestly offices, and probably with the same meaning.

(207. Khabaza, CBS 585. Not dated)

DECISION CONCERNING MONEY

1. i-na [XV šiklu kaspim]
 šá itti in-ba-tum
 mâr ^dšamaš-na-šir
 ^di-šum-ba-ni
5. Šú-Ba-An-Ti
 ^mna-ra-am-tum Šú-Gab-A (il-ki-ma)
 XV šiklu kaspim
 a-na in-ba-tum
 In-Na-An-Lal
10. ga-ti in-ba-tum
 it-ti na-ra-am-tum
 ù ^di-šum-ba-ni
 na-aḥ-sa-at

TRANSLATION

Concerning the fifteen shekels of silver which from Inbatum, the son of ^dShamash-našir, ^dIshum-bani, had received, Naramtum, the shu-gab, has taken them (upon herself). Fifteen shekels of silver to Inbatum she has paid. The hand of Inbatum is withdrawn from Naramtum and ^dIshum-bani.

ANNOTATIONS

6. Ilkima has been added from the case.

(125. Nippur, 7067. Hammu-rawi)

CASE

1. áš-šum kaspim
 šá ^dsin-i-ki-šá-am
 a-na nu-úr-^dkab-ta
 ù na-bi-^dšamaš In-Na-An-Sí
5. ^m^dsin-i-ki-šá-am
 i-na kar-nibru^{ki}
 i-mu-ur-šú-nu-ti-ma
 ^mna-bi-^dšamaš
 ù ^mnu-úr-^dkab-ta
10. ik-šu-zu-nu-ti-ma
 kaspam ma-li e-li-ku-nu
 i-šú-ú
 Šag-Ga-Ni Bí-Ib-Dúg-Gi-Eš
 Ū-Kur-Šù Lù-ra Inim-Nu-Má-Má
15. Mu Lugal-Bi In-Pad

TABLET

1. áš-šum kaspim
 šá ^dsin-i-ki-šá-am
 a-na nu-úr-^dkab-ta
 ù na-bi-^dšamaš Šeš-A-Ni
5. i-di-i-nu
 ^dsin-i-ki-šá-am
 i-na kar-nibru^{ki}
 ^mnu-úr-^dkab-ta
 ù na-bi-^dšamaš Šeš-A-Ni

10. i-mu-ur-ma
 ma-li e-li-šu-[nu] i-šú-ú
 Šàg-Ga-Ni Bi-Īb-Dúg-Gi-Eš
 Ū-Kur-Šù Lù-Ra Inim-Nu-Má-Má-Má-A
 Mu Lugal-Bi In-Pad

TRANSLATION

Concerning the money which ^dSin-Ikisham to Nur-^dKabta and Nabi-^dShamash, his brother, had given, ^dSin-ikisham saw them in the Kar of Nippur, and brought suit against them. With as much money as they owe, his heart shall be satisfied. In the future one against the other shall advance no claim. He has sworn by the king.

(173. Ni. 7178. Not dated)

LEGAL DECISION CONCERNING MURDER

1. ^dnanna-[sīg] dumu lù-^dsin
^mkù-^den-líl-lá dumu kù-^dnanna šú-i
 ù ^den-líl-en-nam arad ad-da-kal-la nu-giš-sar
^mlù-^dninni dumu lugal-ereš-dúg nu-éš
5. in-gaz-eš
 ū lù-^dninni dumu lugal-ereš-dúg-gè
 ba-ūg-a-ta
^mnin-da-da dumu-sal lù-^dnin-urta
 dam lù-^dninni guda-ra
10. ^mlù-^dninni dam-a-ni
 al-gaz-za in-. . . -si?-ne?-eš

REVERSE (LONG GAP)

-
2. dam-a-ni
 dam-a-ni [al]-gaz-za giš-ğa ba-an-tuku-ám
 a-na-áš-ám ugu-na li-ne-in-zé
5. e-ne-ám dam-a-ni in-gaz
 nam-tag-ga ni?-i[n]? e]š-a
 a-ab-si-. . . .-in?-eš
 pu-uh₃-ru nibru^{ki}-ka
 inim-áš-áš. . . . e-da-bi
10. ^mdⁿnanna-siĝ dumu lù-^dsin
 kù-^den-líl-lá dumu kù-^dnanna šú-i
 ù ^den-líl-en-nam arad ad-da-kal-la nu-giš-sar
 gaz-dè ba-an-sí-mu-uš

TRANSLATION

^dNanna-sig, the son of Lu-^dSin, Ku-^dEnlilla, the son of Ku-^dNanna, the barber, and ^dEnlil-ennam, the servant of Adda-kalla, the farmer, have killed Lu-^dNinni, the son of Lugal-eresh-dug, the nu-esh-priest.

At the time when Lu-^dNinni, the son of Lugal-eresh-dug, died (they accused?) Nin-dada, the daughter of Lu-^dNinurta and wife of Lu-^dNinni, of having killed Lu-^dNinni, her husband.

.....
 Her husband she killed: a weapon she took and in the street against him she went (?). It was she who killed her husband. The guilt they. . . . The council of Nippur (examined ?) the testimonies.

^dNanna-sig, the son of Lu-^dSin, Ku-^dEnlilla, the son of Ku-^dNanna, the barber, and ^dEnlil-ennam, the servant of Adda-kalla, the farmer, were taken for murder.

ANNOTATIONS

This document is especially important, since it is the first legal decision concerning murder thus far discovered. Though not dated, it must belong to a period little antedating the First Dynasty of Babylon. It is interesting to find out that penal cases were under the jurisdiction of the city council.

Rev. 3. A-na-áš-ám, for an-áš-ám. Cp. Dgl. II, an.

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104	72	7025	^d Dāmiḫ-ilišu		HALF-BAKED. MEAS. 72×46×22. Contents: Purchase of a house.
105	73	7028	^d Sin-eribam		Baked. Meas. 85×42×20. Contents: Purchase of a field.
106	73	7032	^d Enlil-bāni		Baked. Meas. 83×85×22. Contents: Purchase of a house.
107	74	7195	^d Enlil-bāni		Half-baked. Meas. 92×47×20. Contents: Adoption of a suckng baby. Translated on p. 19.
108	74	7407	^d Rīm- ^d Sin	30	Unbaked. Meas. 32×24×12. Contents: Account of sheep.
109	74	7404	^d Rīm- ^d Sin	1 of Isin	Baked. Meas. 25×21×12. Contents: Account of cattle.
110	75	7123	^d Rīm- ^d Sin	1 of Isin	Baked. Meas. 74×46×18. Contents: Purchase of a house by two partners.
111	75	7179	^d Rīm- ^d Sin	Destroyed	Baked. Meas. 50×43×18. Contents: Contract of hire of a boy, from his mother. Translated on p. 54.
112	76	7189	^d Rīm- ^d Sin	Destroyed	Baked. Meas. 75×50×20. Contents: Purchase of a house.

TEXT	PLATE	C.B.S.	KING	YEAR	
113	76	7402	^d Rîm- ^d Sin	29	Baked. Meas. 40×35×14. Contents: Receipt for sheep, to be used as offerings.
114	76	7401			Baked. Meas. 25×24×12. Contents: Notice that one sheep has been lost.
115	77	7187	^d Rîm- ^d Sin		Baked. Meas. 90×50×23 Contents: Division of inheritance.
116	78-79	7112	^d Rîm- ^d Sin	1 of Isin	Tablet with case. Meas. Tablet: 87×50×28; Case: 112×65×37. Contents: Four brothers provide for the sustenance of their sister. Translated on p. 13.
117	80	7403	Ḫammu-rawi		Baked. Meas. 25×22×14. Contents: Promise to deliver beer.
118	80	7198	Ḫammu-rawi		Baked. Meas. 56×45×19. Contents: Loan of barley.
119	80	7191	Ḫammu-rawi	39	Baked. Meas. 54×41×21. Contents: Loan of barley with interest.
120	81	7405	Ḫammu-rawi	29	Baked. Meas. 28×26×11. Contents: Account of beer, for the metal workers.
121	81	7117	Ḫammu-rawi		Baked. Meas. 40×32×20. Contents: Account of wool for the god ^d IM-dugud ^{gu} .
122	81	7118	Ḫammu-rawi	31	Baked. Meas. 76×45×19. Contents: Rent of a field, for cultivation. Translated on p. 33
123	82	7114	Ḫammu-rawi		Tablet with case. Meas. Tablet: 40×35×19. Case: 53×42×27. Contents: Account of wool for the god ^d IM-dugud ^{gu} .

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125	83-84	7067	Hammu-rawi	31	Tablet with case. Baked. Meas. Tablet: $61 \times 48 \times 19$. Case: $80 \times 58 \times 31$. Contents: Legal decision concerning money. Translated on p. 61.
126	85	7185	Hammu-rawi	41	Unbaked. Meas. $77 \times 65 \times 22$. Contents: List of persons.
127	86	7199	Samsu-iluna	27	Baked. Meas. $52 \times 40 \times 13$. Contents: Loan of barley, from the temple of Šamaš. Translated on p. 40.
128	86	15170	Samsu-iluna	11	Baked. Meas. $58 \times 39 \times 19$. Contents: Rent of a field, for five years.
129	87-88	15251	Samsu-iluna	5	Tablet with portion of case. Baked. Meas. $122 \times 63 \times 26$. Contents: Agreement as to the limits of three houses. Translated on p. 56.
130	87	7157	Samsu-iluna	10	Baked. Meas. $46 \times 35 \times 17$. Contents: Loan of money, with interest.
131	89	7193	Samsu-iluna	11	Baked. Meas. $80 \times 48 \times 22$. Contents: Exchange of priestly offices for one field.
132	90	15177	Samsu-iluna	6	Baked. Meas. $67 \times 43 \times 24$. Contents: Exchange of two houses, of equal value. Translated on p. 47.
133	91	7303	Samsu-iluna	13	Baked. Meas. $93 \times 54 \times 24$. Contents: Division of inheritance between two brothers.

TEXT	PLATE	C.B.S.	KING	YEAR	
134	92	7197	Samsu-iluna	21	Baked. Meas. $110 \times 60 \times 23$. Contents: Measurements and data concerning several fields.
135	93	15219	Samsu-iluna	12	Tablet with portion of case. Baked. Meas. $80 \times 51 \times 23$. Contents: Purchase of a priestly office.
136	94	7173	Samsu-iluna	26	Tablet with fragments of case. Baked. Meas. $63 \times 43 \times 19$. Contents: Agreement to return a sum of money.
137	95	4886	Samsu-iluna	23	Empty case. Baked. Meas. $102 \times 60 \times 35$. Contents: Manumission document. Translated on p. 22.
138	95	7023	Samsu-iluna	28	Tablet with case. (Tablet not published.) Baked. Meas. $62 \times 52 \times 35$. Contents: Purchase of a priestly office. Translated on p. 52.
139	96	7119	Samsu-iluna	7	Tablet with fragment of case. Baked. Meas. $42 \times 33 \times 15$. Contents: Loan of barley, with interest.
140	96	7113	Samsu-iluna	11	Case tablet. Unopened. Baked. Meas. $84 \times 49 \times 29$. Contents: Promise to deliver money. Translated on p. 39.
141	97	7106	Samsu-iluna	7	Tablet with case. Baked. Meas. Tablet: $50 \times 37 \times 15$. Case: $67 \times 45 \times 21$. Contents: Loan of barley, with interest.

TEXT	PLATE	C.B.S.	KING	YEAR	
142	98-99	7104	Samsu-iluna	2	Tablet with case. Baked. Meas. Tablet: $85 \times 48 \times 24$. Case: $103 \times 62 \times 37$. Contents: Purchase of a house.
143	100	7103	Samsu-iluna	5	Tablet with case. Baked Meas. Tablet: $63 \times 44 \times 21$. Case: $81 \times 55 \times 29$. Contents: Loan of barley, with and without interest, and loan of money, without interest.
144	101	7102	Samsu-iluna	7	Tablet with case. (Case not published.) Baked. Meas. Tablet: $57 \times 41 \times 25$. Case: $70 \times 48 \times 33$. Contents: Loan of barley, with interest.
145	101	7115	Samsu-iluna	2	Case tablet. Unopened. Baked. Meas. $61 \times 47 \times 22$. Contents: Loan of money, without interest.
146	102-03	7120	Samsu-iluna	7	Baked. Meas. $112 \times 68 \times 34$. Contents: Division of inheritance, chiefly consisting of rights to priestly offices. Translated on p. 45.
147	104	7121	Samsu-iluna	7	Tablet with case. Baked. Meas. Tablet: $52 \times 38 \times 17$. Case: $66 \times 44 \times 31$. Contents: Loan of barley, with interest.
148	105	7174	Samsu-iluna	6	Case tablet. Unopened. Baked. Meas. $50 \times 36 \times 21$. Contents: Receipt for bricks.
149	105	7175	Samsu-iluna	23	Baked. Meas. $54 \times 37 \times 20$. Contents: List of persons.

TEXT	PLATE	C.B.S.	KING	YEAR	
150	105	7176	Samsu-iluna	11	Baked. Meas. $48 \times 29 \times 18$. Contents: Loan of money, without interest, from the temple of Šamaš. Trans- lated on p. 38.
151	106	7135	Samsu-iluna	5	Baked. Meas. $62 \times 43 \times 16$. Contents: Receipt for money and sheep.
152	106	7180	Samsu-iluna	22	Baked. Meas. $67 \times 46 \times 19$ Contents: Account of money.
153	107	7026	Samsu-iluna	13	Baked. Meas. $82 \times 50 \times 22$. Contents: Adoption docu- ment. Translated on p. 21.
154	107	7134	Samsu-iluna	5	Fragment of baked tablet. Meas. $32 \times 55 \times 28$. Con- tents: Description of a house. (Rest destroyed).
155	108	7041	Samsu-iluna	Destroyed	Baked. Meas. $110 \times 56 \times$ 22 . Contents: Marriage document. Translated on p. 14.
156	109	7174	Samsu-iluna	4	Baked. Meas. $47 \times 37 \times 19$. Contents: Loan of barley, with interest.
157	109	7218			Baked. Meas. $84 \times 53 \times 21$. Contents: Purchase of a female slave. Translated on p. 26.
158	110	7272	Kurigalzu	1	Baked. Meas. $45 \times 47 \times 23$. Contents destroyed.
159	110	7237	Kadašman-turgu	1	Unbaked. Meas. $63 \times 43 \times$ 15 . Contents: Purchase of a donkey. Translated on p. 50.
160	111	14162	Enlil-ā-maṣ	7	Baked. Meas. $35 \times 25 \times 20$. Contents: Receipt for flour. Translated on p. 40.

TEXT	PLATE	C.B.S.	KING	YEAR	
161	111	7732	Nazi-maruttaš	10	Unbaked. Meas. $83 \times 52 \times 19$. Content: Contention regarding a fugitive slave.
162	112	7219	Burra-buriaš	24	Baked. Meas. $102 \times 63 \times 24$. Contents: Purchase of several slaves. Translated on p. 23.
163	113	7734	Šagarakti-šuriaš	Destroyed	Unbaked. Meas. $85 \times 52 \times 23$. Contents: Legal decision concerning slaves.
164	114	7029	Date destroyed		Baked. Meas. $115 \times 56 \times 25$. Contents: Legal decision concerning partnership.
165	115	7030	Date destroyed		Baked. Meas. $130 \times 55 \times 26$. Contents: Division of inheritance.
166	116-17	14106	Date destroyed		Unbaked. Meas. $114 \times 70 \times 30$. Contents: List of female slaves, freed or given as presents.
167	118	7031	⁴ Bûr- ⁴ Sin		Baked. Meas. $88 \times 48 \times 46$. Contents: Purchase of a garden.
168	118	7122	Date destroyed		Baked. Meas. $92 \times 51 \times 19$. Contents: Exchange of two fields.
169	119	1530	Date destroyed		Baked. Meas. $96 \times 67 \times 35$. Contents: Division of inheritance.
170	120	7108	Date destroyed		Baked. Meas. $64 \times 43 \times 24$. Contents: List of persons.
171	120	7171			Baked. Meas. $32 \times 33 \times 12$. Contents: Account of barley.
172	120	7109	Not dated		Baked. Meas. $70 \times 44 \times 25$. Contents: List of workmen.
173	121	7178	Not dated		Baked. Meas. $71 \times 64 \times 34$. Contents: Legal decision concerning murder. Translated on p. 62.

TEXT	PLATE	C.B.S.	KING	YEAR	
174	122	7263	Date destroyed		Baked. Meas. $65 \times 40 \times 22$. Contents: Exchange of two fields.
175	122	7116	Not dated		Baked. Meas. $70 \times 47 \times 19$. Contents: Declaration con- cerning delivery of food- stuffs.
176	123	7200	Date destroyed		Baked. Meas. $62 \times 42 \times 20$. Contents: Division of in- heritance.
177	123	7186	Date destroyed		Unbaked. Crumbling. Meas. $76 \times 43 \times 25$. Contents: Division of inheritance.
178	124	7101	Date destroyed		Baked. Meas. $116 \times 54 \times$ 32 . Contents: Division of inheritance.
179	125	8100	Samsu-iluna	3	Baked. Meas. $51 \times 35 \times 18$. Contents: Receipt for bar- ley, the price of the hire of an ox. Translated on p. 42.
180	126	8099	Samsu-iluna	21	Baked. Meas. $60 \times 37 \times 21$. Contents: Rent of a field, planted with onions. Translated on p. 36.
181	126	8101	Date destroyed		Baked. Meas. $87 \times 50 \times 31$. Contents: Exchange of two houses. Translated on p. 48.
182	127	8109	Samsu-iluna	13	Baked. Meas. $80 \times 51 \times 31$. Contents: Exchange of two priestly offices. Trans- lated on p. 49.

DOCUMENTS IN APPENDIX

183	128	47	Samsu-iluna	7	Baked. Meas. $110 \times 60 \times$ 24 . Contents: Division of property.
184	129	57	Samsu-iluna	20	Baked. Meas. $50 \times 38 \times 23$. Contents: Receipt for barley.

TEXT	PLATE	C.B.S.	KING	YEAR	
185	129	79	Ammi-zaduga	5	Baked. Meas. $40 \times 41 \times 14$. Contents: List of objects brought to Babylon.
186	129	1797	Samsu-iluna	1	Baked. Meas. $45 \times 38 \times 17$. Contents: Rent of a house. Translated on p. 32.
187	130	86	Not dated		Baked. Meas. $36 \times 31 \times 13$. Contents: Receipt for rent payment. Translated on p. 33.
188	130	77	Samsu-iluna	4	Tablet with case. Baked. Meas. Tablet: $37 \times 32 \times 12$. Case: $45 \times 42 \times 26$. Contents: Contract of hire of a female slave. Trans- lated on p. 53.
189	131	90	Ammi-ditana	2	Baked. Meas. $63 \times 45 \times 22$. Contents: Receipt for seven oxen. Translated on p. 44.
190	131	98	Hammu-rawi	14	Case tablet. Unopened Baked. Meas. $42 \times 37 \times 23$. Content: Loan of barley and money, with interest.
191	131	101	Not dated		Baked. Meas. $61 \times 39 \times 20$. Contents: List of different objects.
192	132	104	Samsu-iluna	8	Case tablet. Unopened. Baked. Meas. $48 \times 42 \times 27$. Contents: Rent of a house.
193	132	111	Hammu-rawi	9	Baked. Meas. $54 \times 40 \times 21$. Contents: Loan of barley, with interest.
194	133-34	345	Not dated		Baked. Meas. $116 \times 75 \times 22$. Contents: Inventory of temple property.

TEXT	PLATE	C.B.S.	KING	YEAR	
195	135	347	Immerum		Baked. Meas. $62 \times 40 \times 20$. Contents: Loan of money, with interest. Translated on p. 36.
196	135	356	Ammi-zaduga	15	Baked. Meas. $72 \times 45 \times 21$. Contents: Contract of hire of a farm worker. Trans- lated on p. 55.
197	136	596	Hammu-rawi	16	Case tablet. Unopened. Meas. $38 \times 37 \times 25$. Con- tents: Loan of barley, without interest.
198	136	357	Ammi-zaduga	16	Baked. Meas. $86 \times 50 \times 24$. Contents: List of persons, and the sums of money they have received.
199	137	382	Samsu-iluna	6	Baked. Meas. $52 \times 36 \times 20$. Contents: Declaration con- cerning a child.
200	137	370	Ammi-ditana	3	Baked. Meas. $80 \times 47 \times 22$. Contents: Agreement con- cerning the rent of a field.
201	138	395	Not Dated		Baked. Meas. $67 \times 44 \times 21$. Contents: Rent of a house.
202	138	400	Ammi-ditana	32	Baked. Meas. $35 \times 32 \times 17$. Contents: Receipt for bar- ley. Translated on p. 44.
203	138	404	Hammu-rawi	38	Baked. Meas. $38 \times 36 \times 18$. Contents: Receipt for money.
204	139	419	Not dated		Baked. Meas. $66 \times 45 \times 23$. Contents: Receipt for dates.
205	139	465	Not dated		Baked. Meas. $82 \times 45 \times 24$. Contents: Purchase of a house. Translated on p. 28.
206	140	575	Hammu-rawi	42	Tablet with fragment of case. Baked. Meas. $58 \times 40 \times$ 23 . Contents: Rent of a field.

TEXT	PLATE	C.B.S.	KING	YEAR	
207	140	585	Not dated		Tablet with fragment of case. Baked. Meas. $43 \times 36 \times 18$. Contents: Agreement concerning money. Translated on p. 60.
208	140	1130	Hammu-rawi	37	Baked. Meas. $34 \times 36 \times 18$. Contents: Rent of a field.
209	141	1132	Date destroyed		Baked. Meas. $44 \times 34 \times 21$. Contents: Rent of a field for cultivation.
210	141	1135	Ammi-zaduga	10	Baked. Meas. $49 \times 48 \times 23$. Contents: Receipt of money, the price of barley.
211	141	1137	Not dated		Baked. Meas. $30 \times 27 \times 16$. Contents: Account.
212	142	1139	Not dated		Baked. Meas. $34 \times 33 \times 15$. Contents: Account.
213	142	1149	Hammu-rawi	38	Baked. Meas. $40 \times 33 \times 61$. Contents: Contract of hire.
214	142	1159	Ammi-ditana	33	Baked. Meas. $41 \times 40 \times 20$. Contents: Receipt for barley, in account of the price of a house.
215	143	1168	Ammi-ditana	29(?)	Baked. Meas. $32 \times 41 \times 19$. Contents: Loan of money, from the temple of ^d Samaš. Translated on p. 37.
216	143	1176	Ammi-zaduga	16	Baked. Meas. $40 \times 35 \times 12$. Contents: Loan of money.
217	143	1177	Ammi-zaduga	14	Baked. Meas. $45 \times 40 \times 25$. Contents: Rent of a house.
218	144	1178	Ammi-zaduga	16	Baked. Meas. $42 \times 42 \times 21$. Contents: Rent of a house.
219	144	1180	Ammi-zaduga	4	Baked. Meas. $47 \times 45 \times 23$. Contents: Receipt for barley.
220	144	1182	Samsu-iluna	7	Baked. Meas. $50 \times 38 \times 21$. Contents: Rent of a house. Translated on p. 29.

TEXT	PLATE	C.B.S.	KING	YEAR	
221	145	1188	Date destroyed		Baked. Meas. $33 \times 30 \times 18$. Contents: Receipt for sesame.
222	145	1192	Date destroyed		Baked. Meas. $68 \times 40 \times 23$. Contents: Rent of a house.
223	145	1198	Ammi-zaduga	15	Baked. Meas. $46 \times 39 \times 23$. Contents: Loan of money.
224	146	1200	Ammi-zaduga	16	Baked. Meas. $45 \times 44 \times 18$. Contents: Rent of a house.
225	146	1218	Date destroyed		Baked. Meas. $54 \times 47 \times 22$. Contents: Loan of money, without interest.
226	147	1221	Date destroyed		Baked. Meas. $80 \times 58 \times 27$. Contents: Legal decision concerning a field.
227	148	1243	Samsu-iluna	8	Baked. Meas. $80 \times 49 \times 22$. Contents: List of workmen.
228	149	1254			Tablet with case. Baked. Meas. Tablet: $38 \times 36 \times$ 20 . Case: $52 \times 43 \times 23$. Contents: Rent of a field, for cultivation.
229	150	1267			Tablet with case. Baked. Meas. Tablet: $43 \times 35 \times$ 19 . Case: $54 \times 46 \times 29$. Contents: Rent of a field, for cultivation.
230	151	1271	Samsu-iluna	3 or 4	Baked. Meas. $115 \times 58 \times$ 30 . Contents: Marriage contract.
231	152	1275	Not dated		Tablet with fragment of case. Baked. Meas. Tablet: $55 \times 37 \times 20$. Case: $60 \times$ $40 \times \dots$ Contents: Rent of a field, for cultivation.
232	152	1285	Ammi-zaduga	4	Baked. Meas. $41 \times 32 \times 21$. Contents: Loan of money.

TEXT	PLATE	C.B.S.	KING	YEAR	
233	153	1274	Hammu-rawi	37	Tablet with case. Baked. Meas. Tablet: $35 \times 21 \times 16$. Case: $41 \times 40 \times 24$. Contents: Promise to deliver dates. Translated on p. 42.
234	154	1287	Samsu-iluna	7	Tablet with case. Baked. Meas. Tablet: $33 \times 30 \times 17$. Case: $43 \times 37 \times 28$. Contents: Rent of a house. Translated on p. 30.
235	154	1288	Not dated		Baked. Meas. $41 \times 32 \times 11$. Contents: List of women bakers.
236	155	1289	Hammu-rawi	36	Baked. Meas. $38 \times 35 \times 21$. Contents: Loan of money, with interest.
237	155	1294	Ammi-zaduga	17	Baked. Meas. $42 \times 32 \times 23$. Contents: Loan of barley.
238	155	1297	Ammi-zaduga	15	Baked. Meas. $38 \times 37 \times 24$. Contents: Receipt for money.
239	156	1305	Hammu-rawi	14	Baked. Meas. $40 \times 36 \times 19$. Contents: Rent of a field.
240	156	1310	Not dated		Tablet with case. Baked. Meas. Tablet: $40 \times 36 \times 19$. Case: $47 \times 40 \times 28$. Contents: Rent of a field.
241	157	1311	Ammi-zaduga	7	Baked. Meas. $45 \times 42 \times 14$. Contents: Loan of money.
242	157	1312	Not dated		Baked. Meas. $30 \times 29 \times 19$. Contents: Pay list.
243	158	1316	Samsu-iluna	7	Baked. Meas. $56 \times 40 \times 22$. Contents: Rent of a field, for cultivation.
244	158	1323	Samsu-iluna	7	Baked. Meas. $58 \times 42 \times 19$. Contents: Rent of a field, for cultivation.

TEXT	PLATE	C.B.S.	KING	YEAR	
245	159	1351	Ammi-zaduga	3	Baked. Meas. $52 \times 51 \times 22$. Contents: Promise to pay money, in account of the price of a slave. Translated on p. 41.
246	159	1368	Date destroyed		Baked. Meas. $55 \times 37 \times 22$. Contents: Rent of a field, by two partners. Translated on p. 34.
247	160	1329	Ḫammu-rawi	11	Baked. Meas. $86 \times 50 \times 25$. Contents: Purchase of a field.
248	161	1370	Ḫammu-rawi	Destroyed	Baked. Meas. $94 \times 52 \times 23$. Contents: Division of inheritance.
249	162	1385	Not dated		Baked. Meas. $89 \times 55 \times 24$. Contents: List of persons and the beer they have received.
250	162	1388	Abi-ešuh	28	Portion of baked tablet. Meas. $98 \times 57 \times 21$. Contents destroyed.
251	163	1413	Ḫammu-rawi	13	Baked. Meas. $75 \times 51 \times 27$. Contents: Pay list.
252	164	1404	Ammi-zaduga	5	Baked. Meas. $110 \times 88 \times 22$. Content: Marriage contract. Translated on p. 17.
203	165	7008	Ḫammu-rawi	32	Baked. Meas. $70 \times 46 \times 24$. Contents: Rent of a field, for cultivation.
254	166	7014	Not dated		Baked. Meas. $84 \times 54 \times 12$. Contents: List of persons to whom onion fields have been apportioned.
255	166	7744	^a Rīm- ^d Sin	Destroyed	Baked. Meas. $74 \times 45 \times 22$. Contents: Legal decision concerning a priestly office. Translated on p. 59.

TEXT	PLATE	C.B.S.	KING	YEAR	
256	167	1423	Not dated		Baked. Meas. $61 \times 50 \times 21$. Contents: List of women devotees.
257	167	1448	Samsu-iluna	6	Baked. Meas. $42 \times 41 \times 22$. Contents: Contract of hire.
258	168	1502	Date destroyed		Baked. Meas. $85 \times 52 \times 14$. Contents: Purchase of a field.
259	169	1641	Not dated		Baked. Meas. $58 \times 46 \times 22$. Contents: List of women.
260	169	1715	Hammu-rawi	21	Baked. Meas. $84 \times 46 \times 22$. Contents: Purchase of a field.
261	170	1612	Hammu-rawi	Destroyed	Baked. Meas. $50 \times 49 \times 24$. Contents: Purchase document.
262	170	7007	Hammu-rawi	21	Baked. Meas. $60 \times 42 \times 21$. Contents: Purchase of a field, for cultivation.
263	171	7743			Baked. Meas. $52 \times 42 \times 18$. Contents: Receipt for fifty sheep.
264	171	7742	^d Rim- ^d Sin	7 of Isin	Baked. Meas. $93 \times 47 \times 22$. Contents: Legal decision concerning a priestly office.

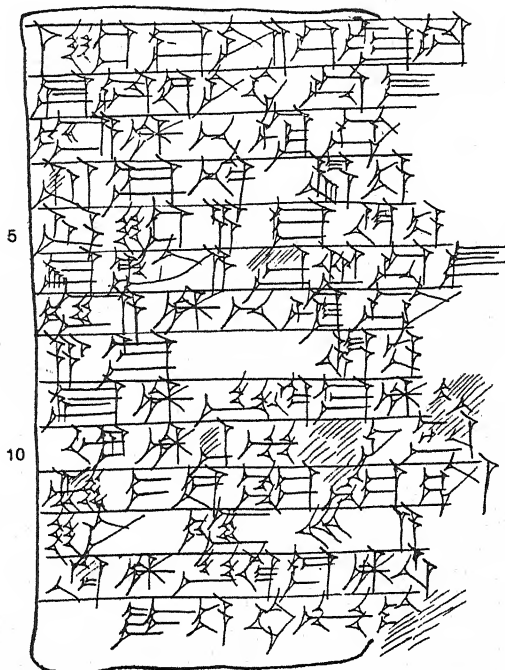
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57	184	1221	226	7025	104	7180	152
77	188	1243	227	7026	153	7185	126
79	185	1254	228	7028	105	7186	177
86	187	1267	229	7029	164	7187	115
90	189	1271	230	7030	165	7189	112
98	190	1274	233	7031	167	7191	119
101	191	1275	231	7032	106	7193	131
104	192	1285	232	7041	155	7195	107
111	193	1287	234	7067	125	7197	134
345	194	1288	235	7101	178	7198	118
347	195	1289	236	7102	144	7199	127
356	196	1294	237	7103	143	7200	176
357	198	1297	238	7104	142	7203	133
370	200	1305	239	7106	141	7218	157
382	199	1310	240	7107	124	7219	162
395	201	1311	241	7108	170	7227	159
400	202	1312	242	7109	172	7263	174
404	203	1316	243	7112	116	7272	158
419	204	1323	244	7113	140	7401	114
465	205	1329	247	7114	123	7402	113
575	206	1351	245	7115	145	7403	117
585	207	1368	246	7116	175	7404	109
596	197	1370	248	7117	121	7405	120
1130	208	1385	249	7118	122	7407	108
1132	209	1388	250	7119	139	7732	161
1135	210	1404	252	7120	146	7734	163
1137	211	1413	251	7121	147	7742	264
1139	212	1423	256	7122	168	7743	263
1149	213	1448	257	7123	110	7744	255
1159	214	1502	258	7134	154	8099	180
1168	215	1530	169	7135	151	8100	179
1176	216	1641	259	7157	130	8101	181
1177	217	1715	260	7171	171	8109	182
1178	218	1797	186	7172	156	14106	166
1180	219	4886	137	7173	136	14162	160
1182	220	7007	262	7174	148	15170	128
1188	221	7008	253	7175	149	15177	132
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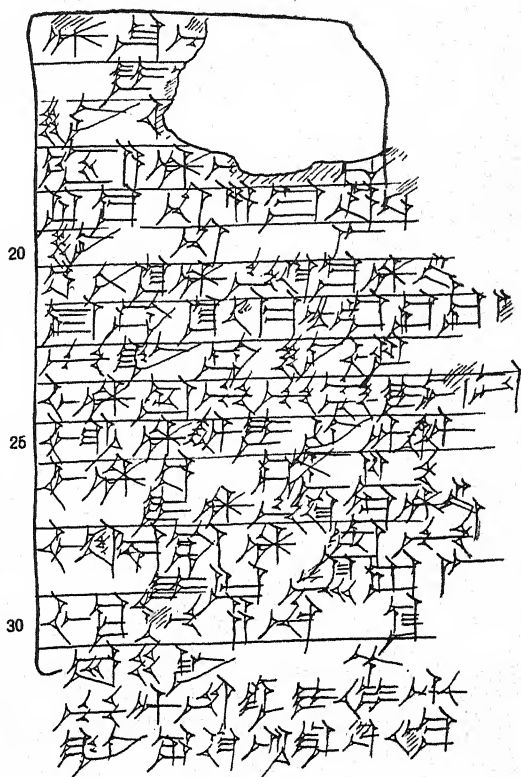
AUTOGRAPH PLATES

103

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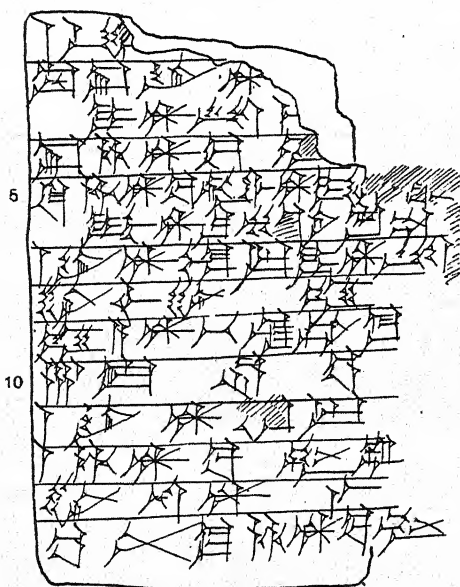


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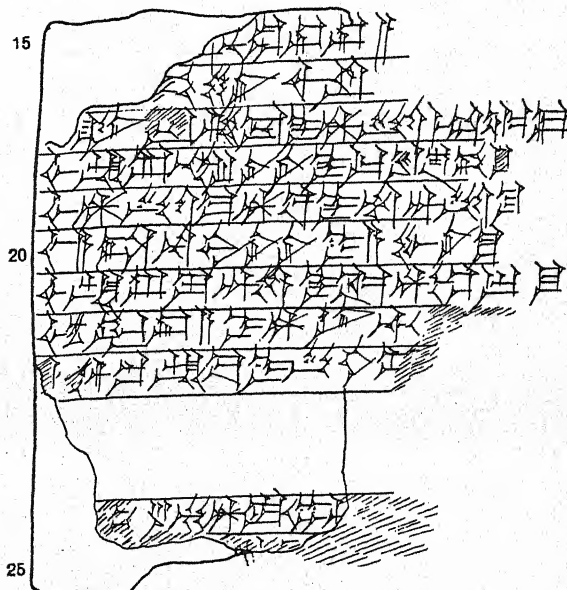


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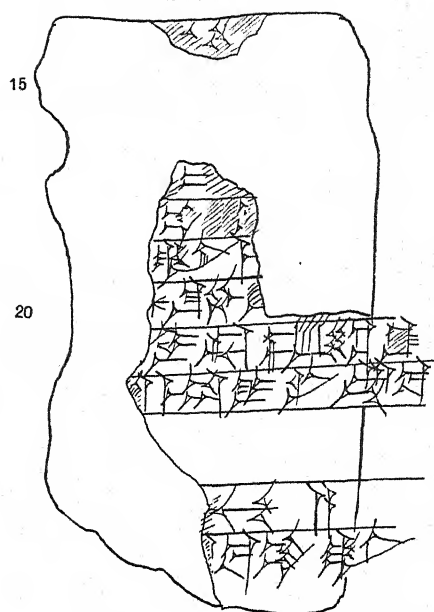


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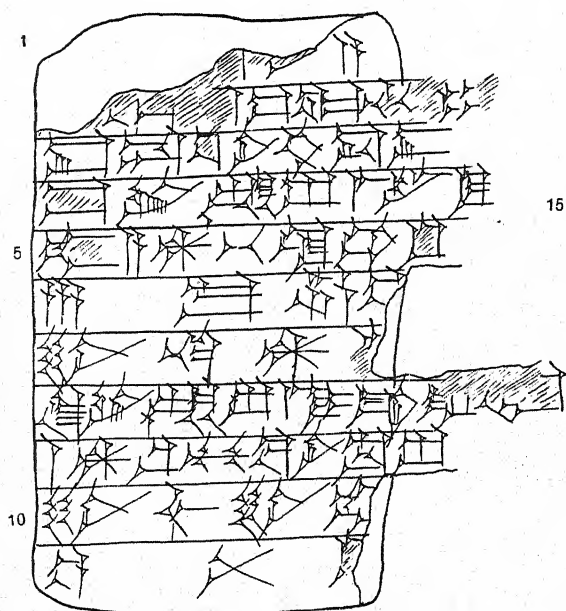


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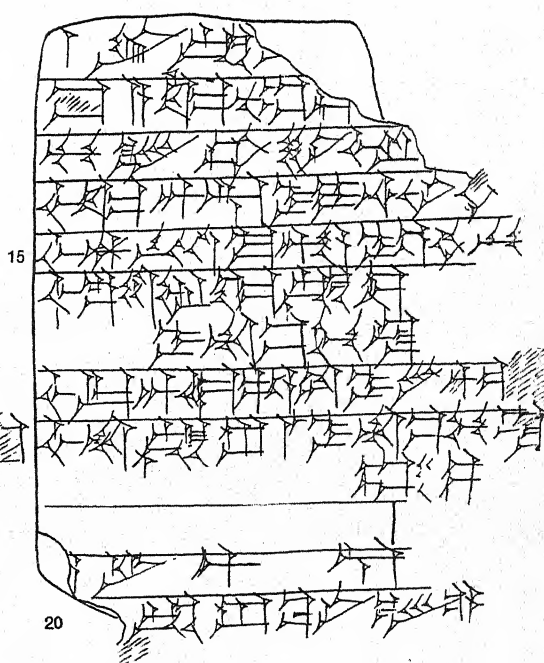


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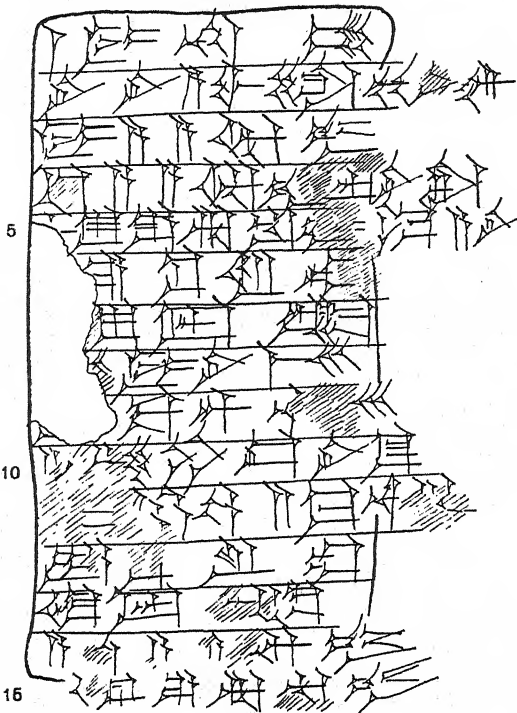


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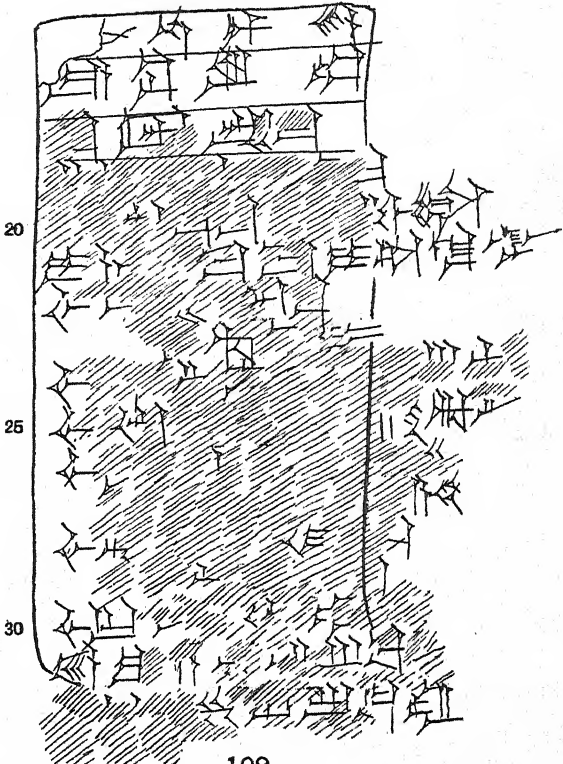


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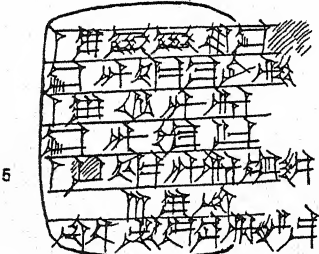


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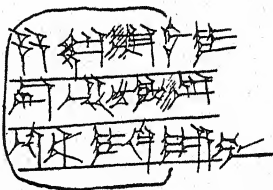
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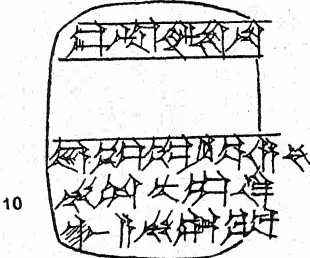


109

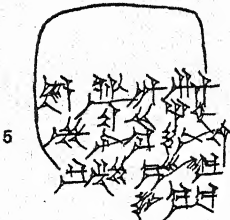
OBVERSE



REVERSE



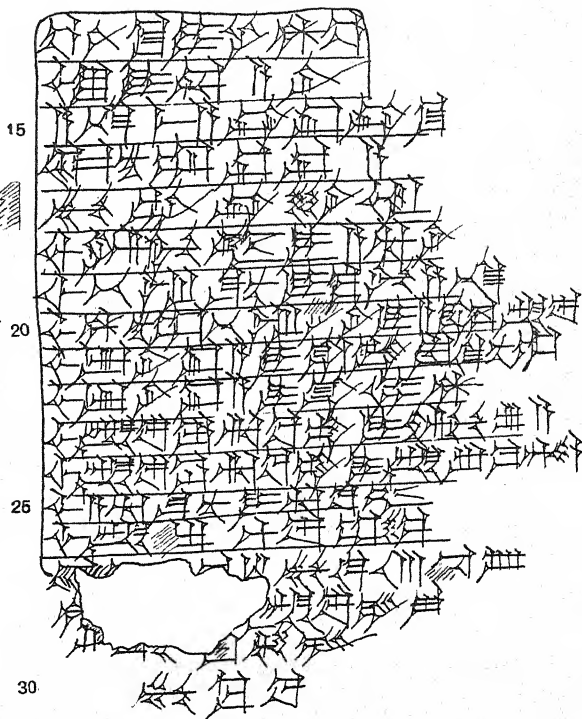
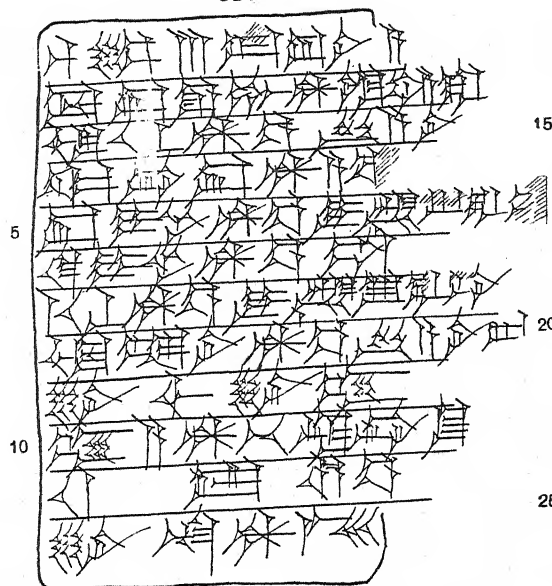
REVERSE



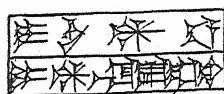
110

OBVERSE

REVERSE



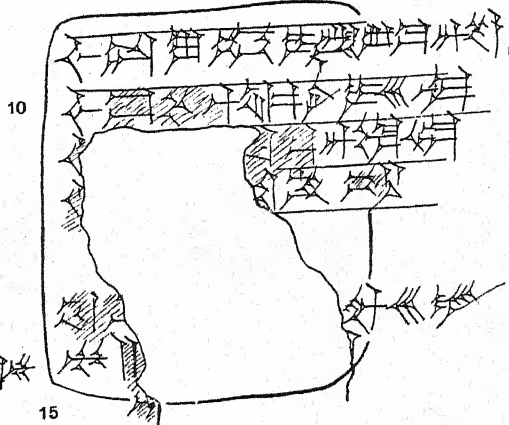
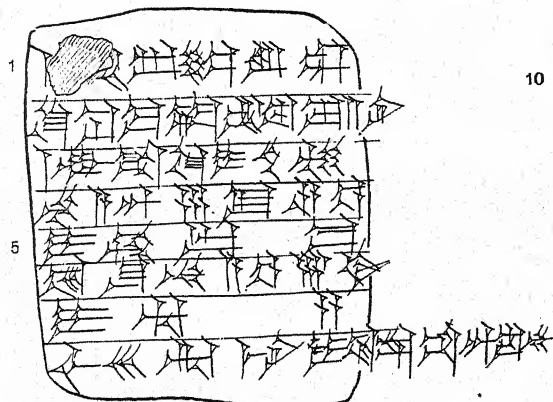
SEAL



111

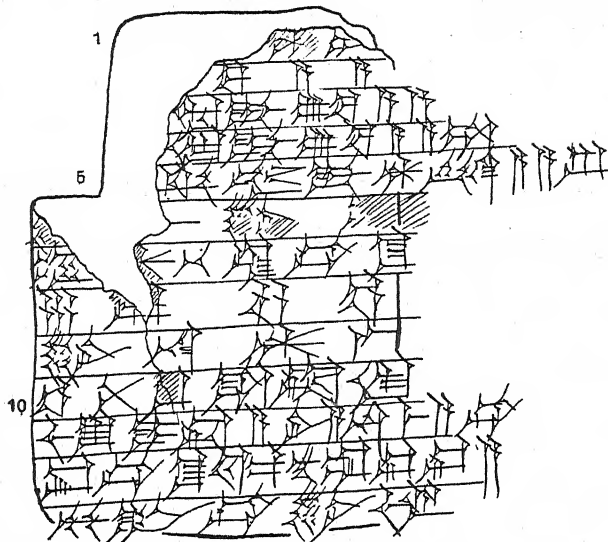
OBVERSE

REVERSE

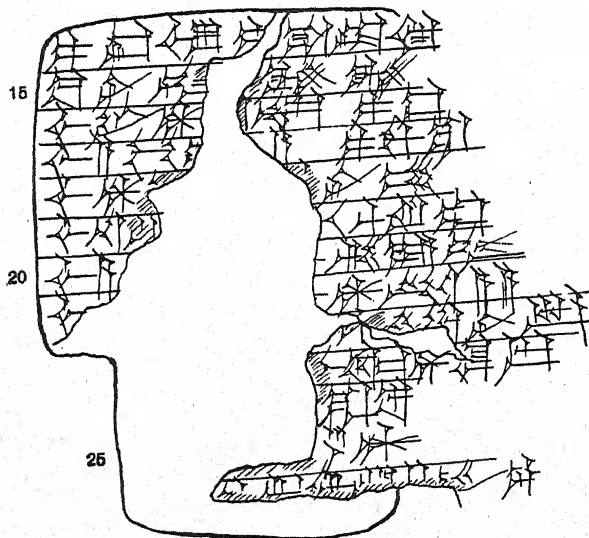


112

OBVERSE

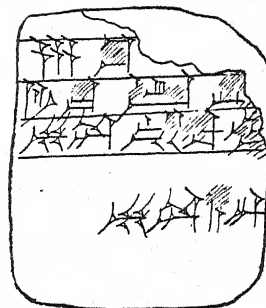


REVERSE

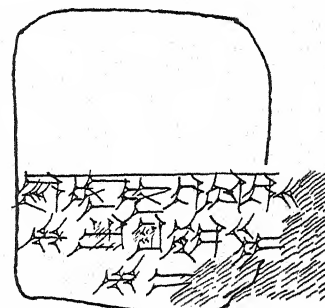


113

OBVERSE

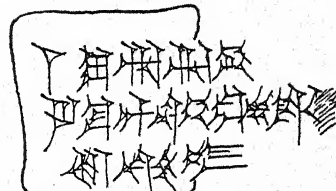


REVERSE



114

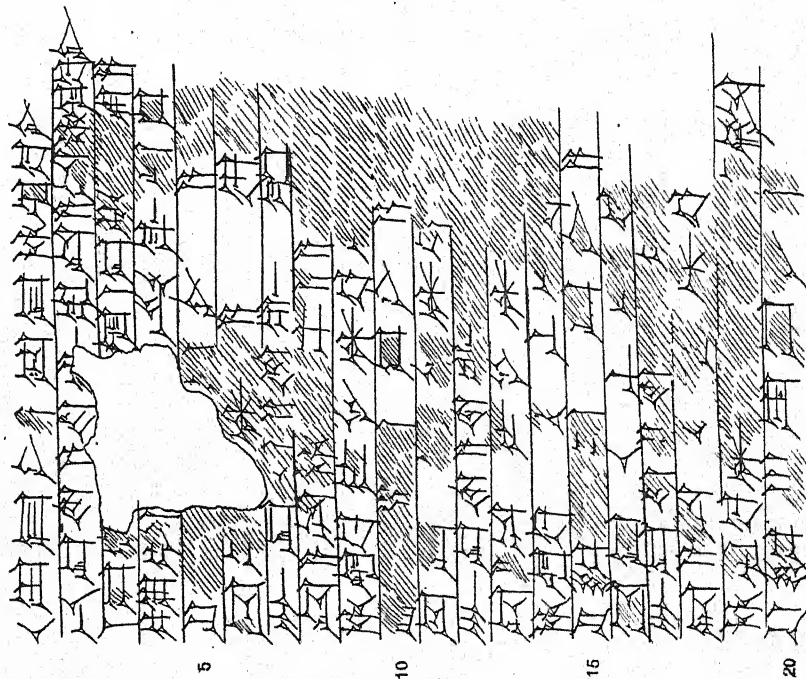
OBVERSE



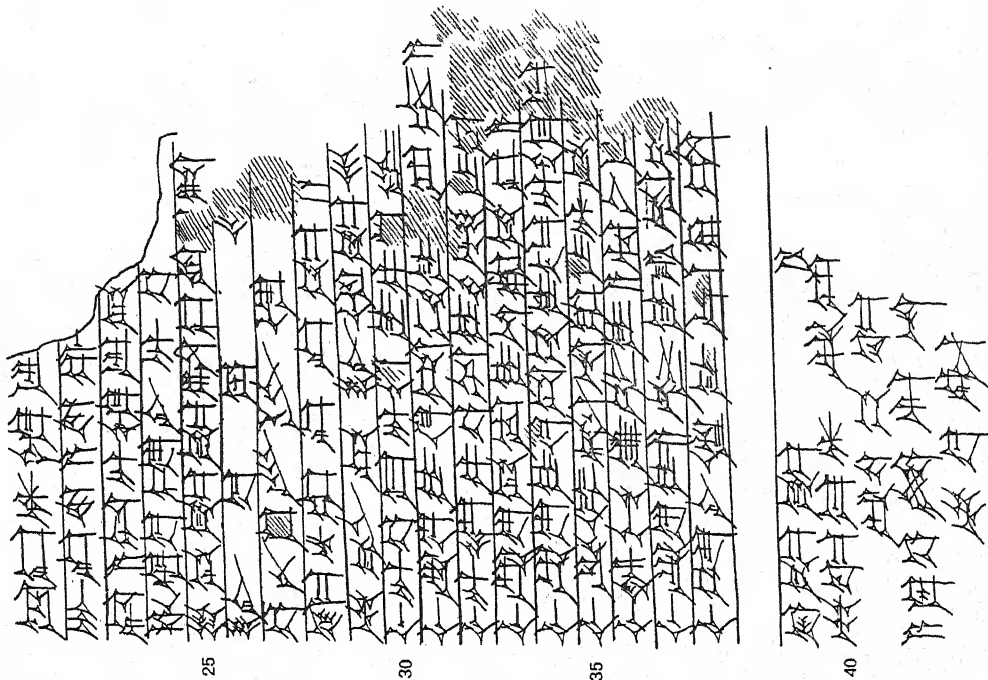
REVERSE



OBVERSE

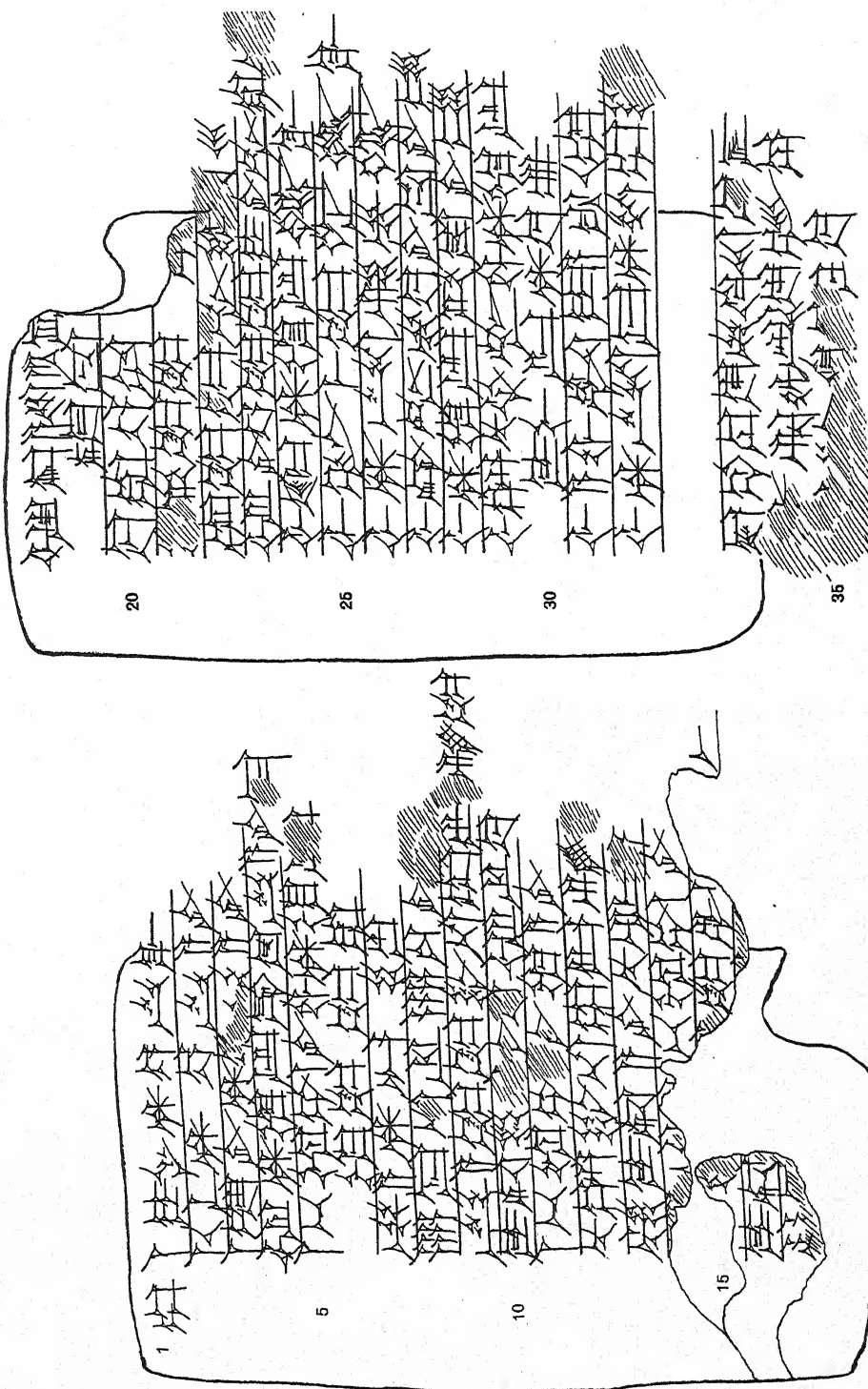


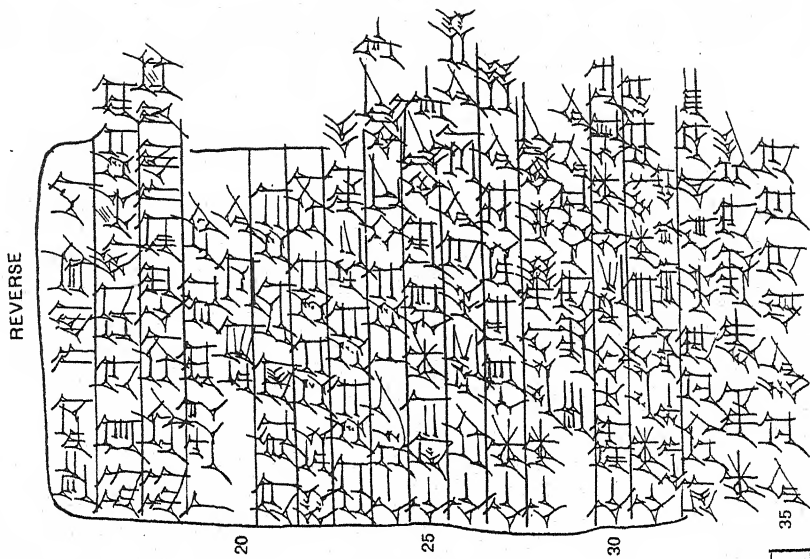
REVERSE



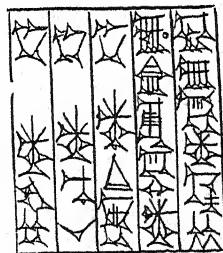
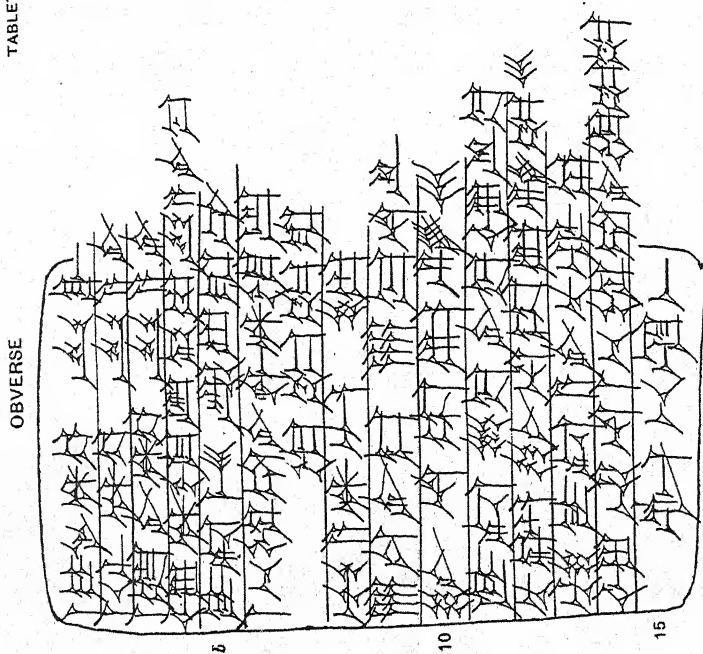
OBVERSE

REVERSE





TABLET



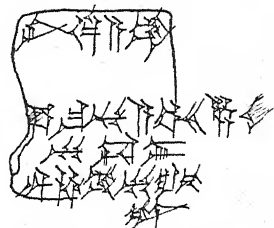
sic!

117

OBSERVE

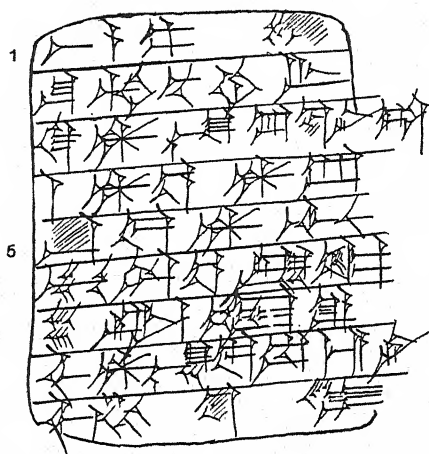


REVERSE

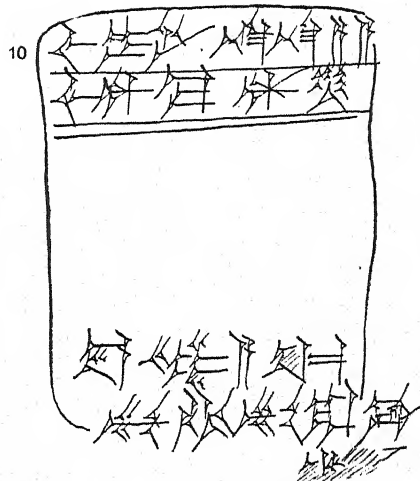


118

OBSERVE

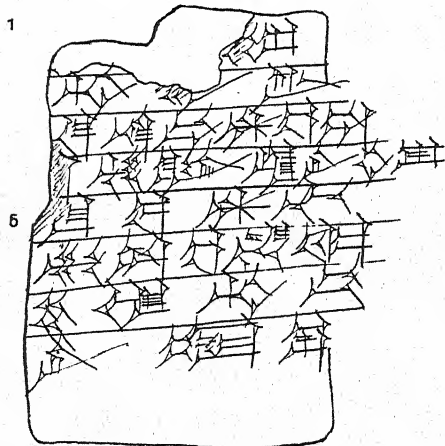


REVERSE

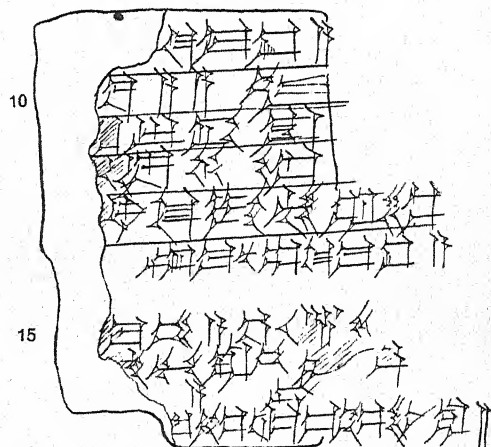


119

OBSERVE



REVERSE

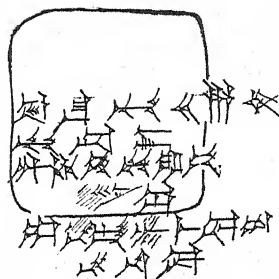


120

OBVERSE

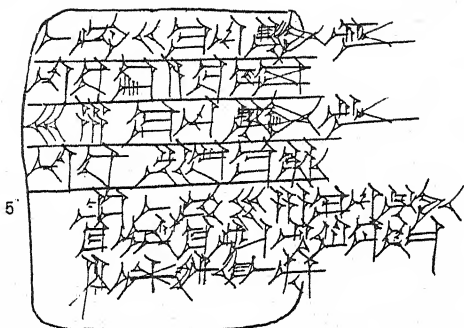


REVERSE

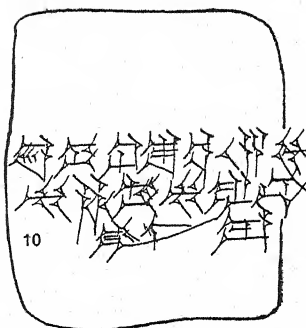


121

OBVERSE

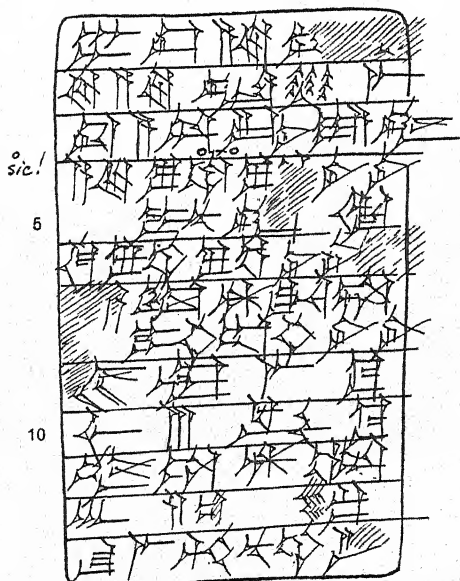


REVERSE

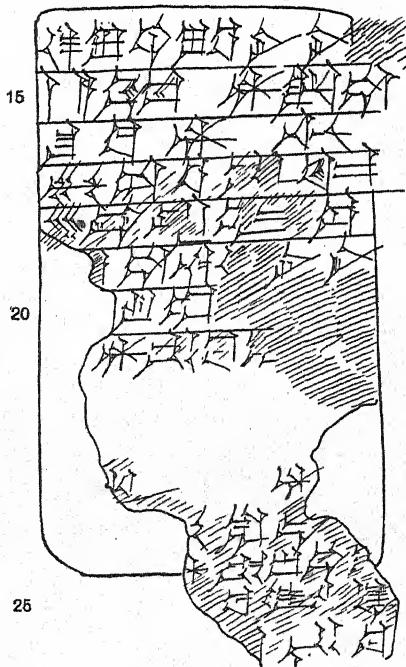


122

OBVERSE

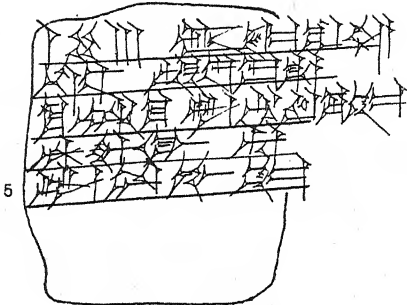


REVERSE

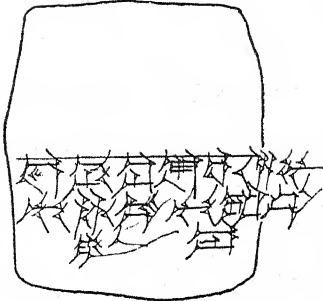


123

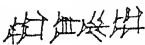
OBVERSE



REVERSE

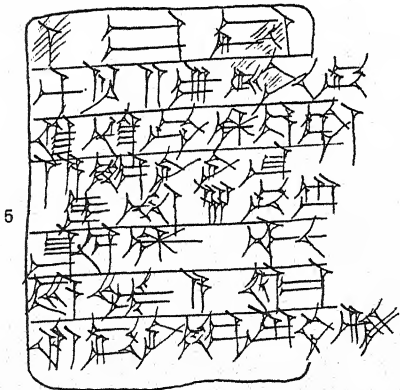


SEAL

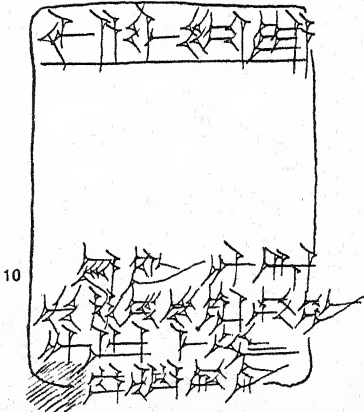


124

OBVERSE



REVERSE

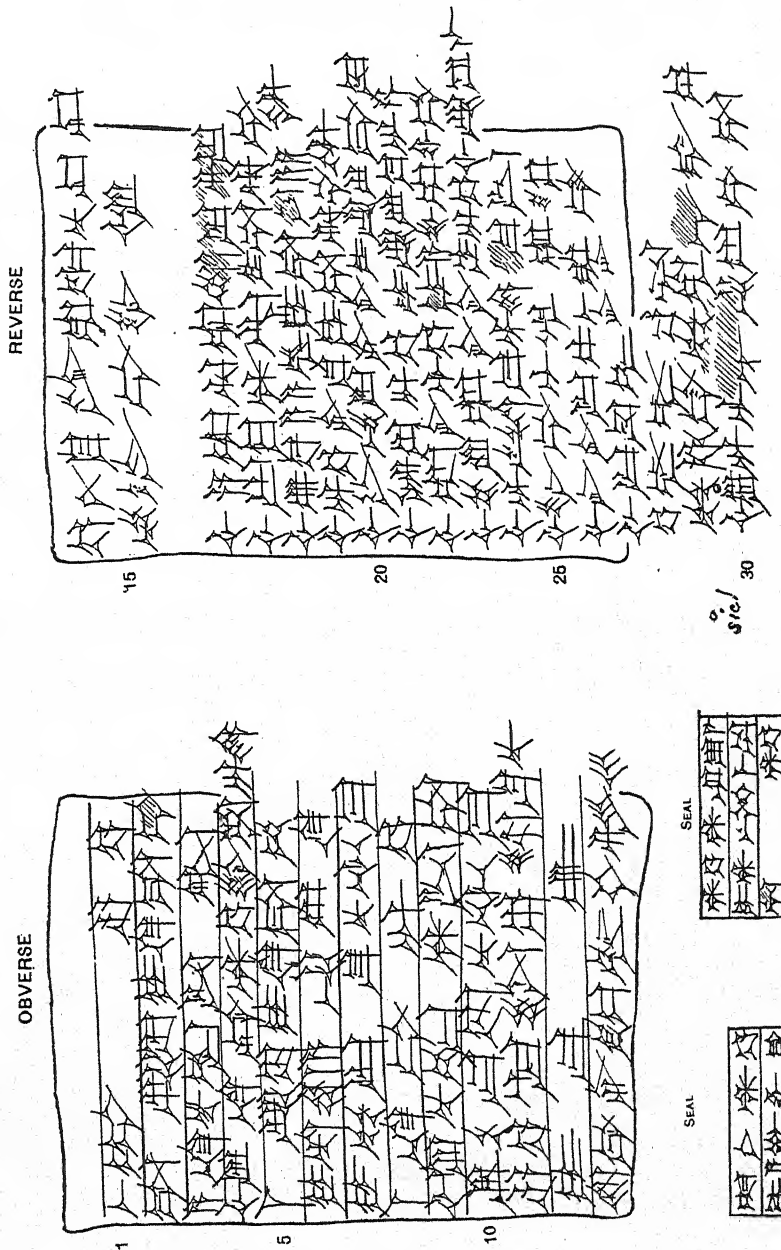


SEAL



125

CASE



TABLET

OBVERSE

Handwritten musical notation on a five-line staff. The notation consists of various symbols, including vertical strokes, horizontal lines, and some stylized characters, arranged in a grid-like fashion across the staff. The staff is labeled with '5' on the left and '10' on the right.

REVERSE

This image shows a page from a handwritten musical manuscript. The page contains ten staves of music, each beginning with a treble clef. The notation is written in a cursive, handwritten style. On the left margin, the numbers 15, 20, and 25 are written, corresponding to the staves. The music consists of a single melodic line on each staff, with various note values and rests. The handwriting is fluid and characteristic of 18th or 19th-century musical notation.

^{o.}
sic!

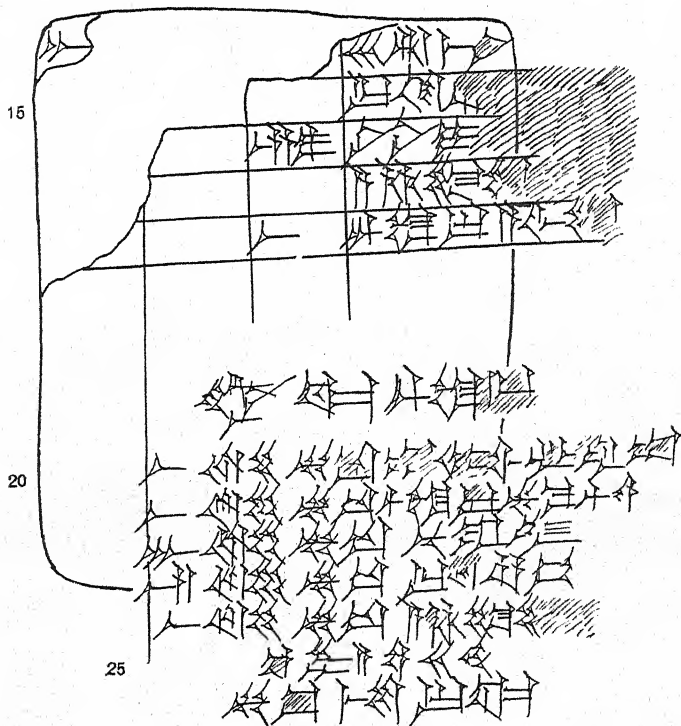
o...o
sic!

126

OBVERSE

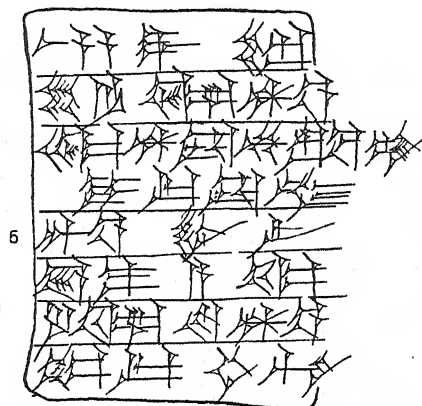


REVERSE

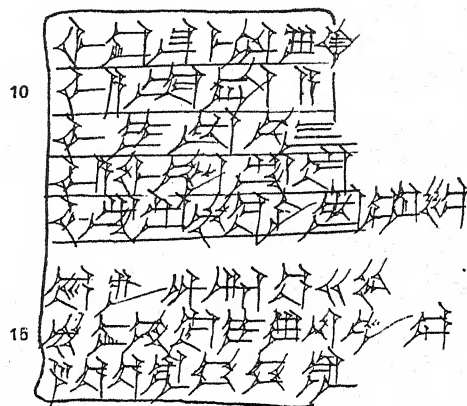


127

OBVERSE

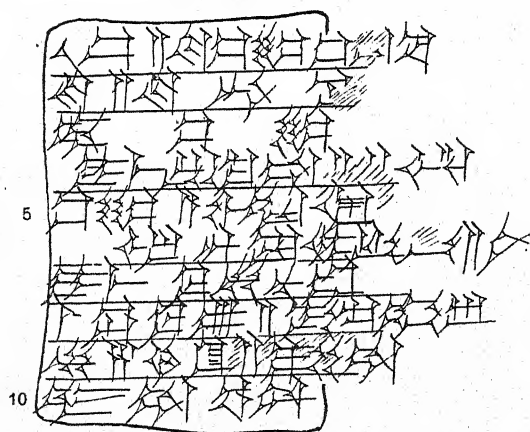


REVERSE

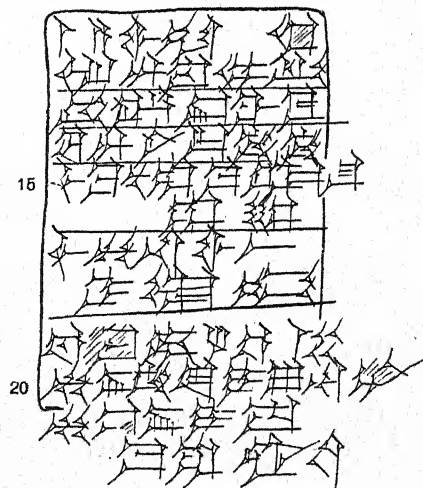


128

OBVERSE



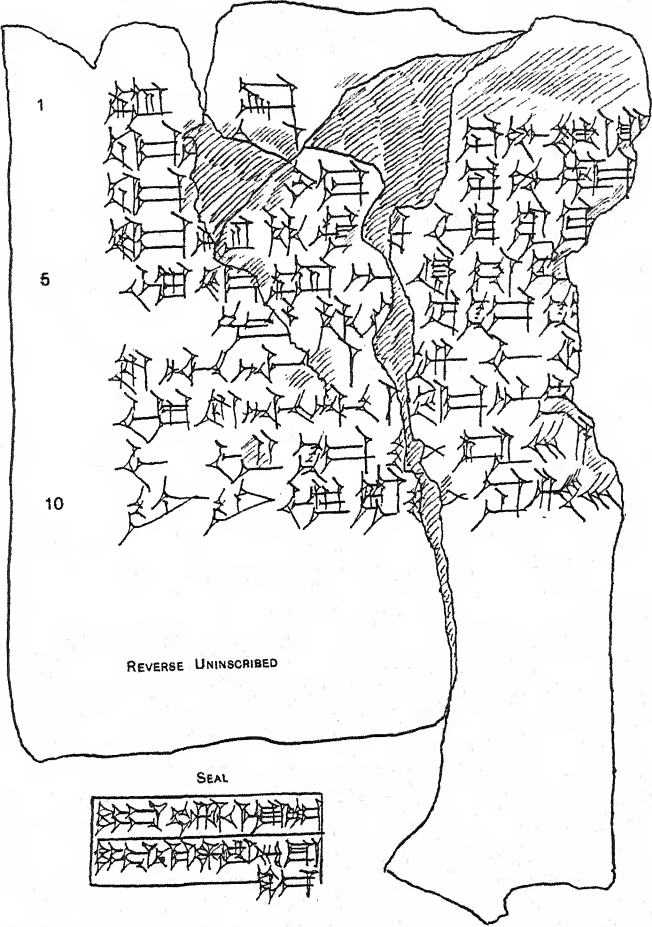
REVERSE



129

CASE

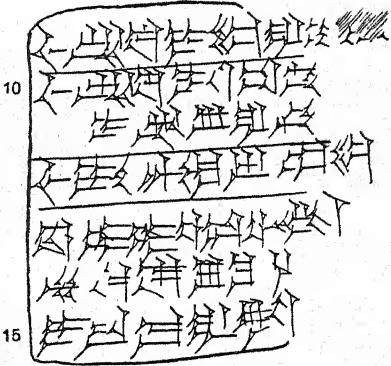
OBVERSE



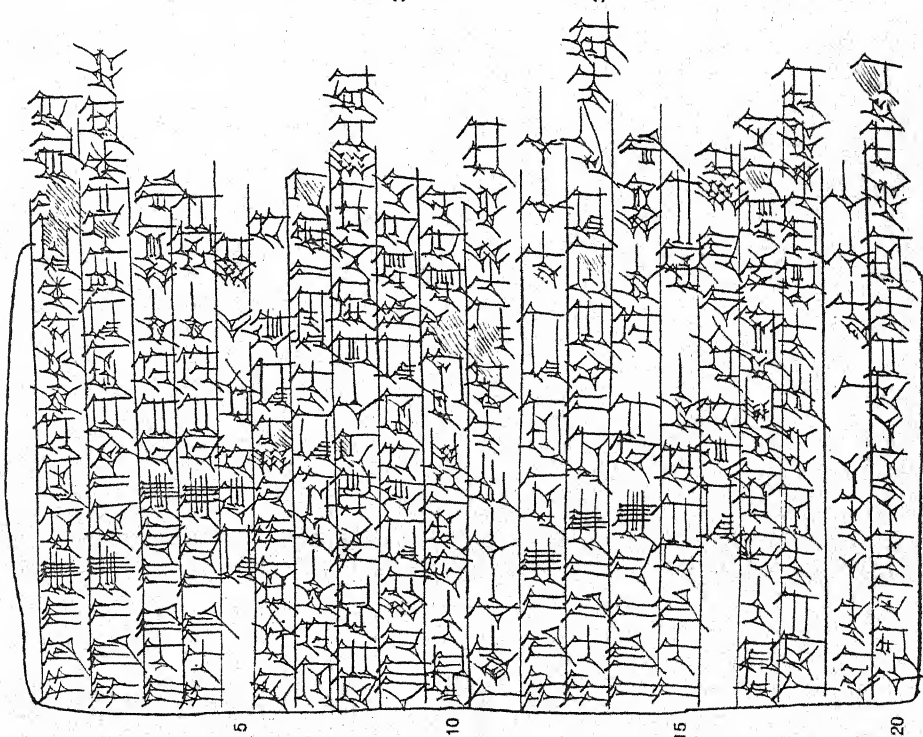
130

OBVERSE

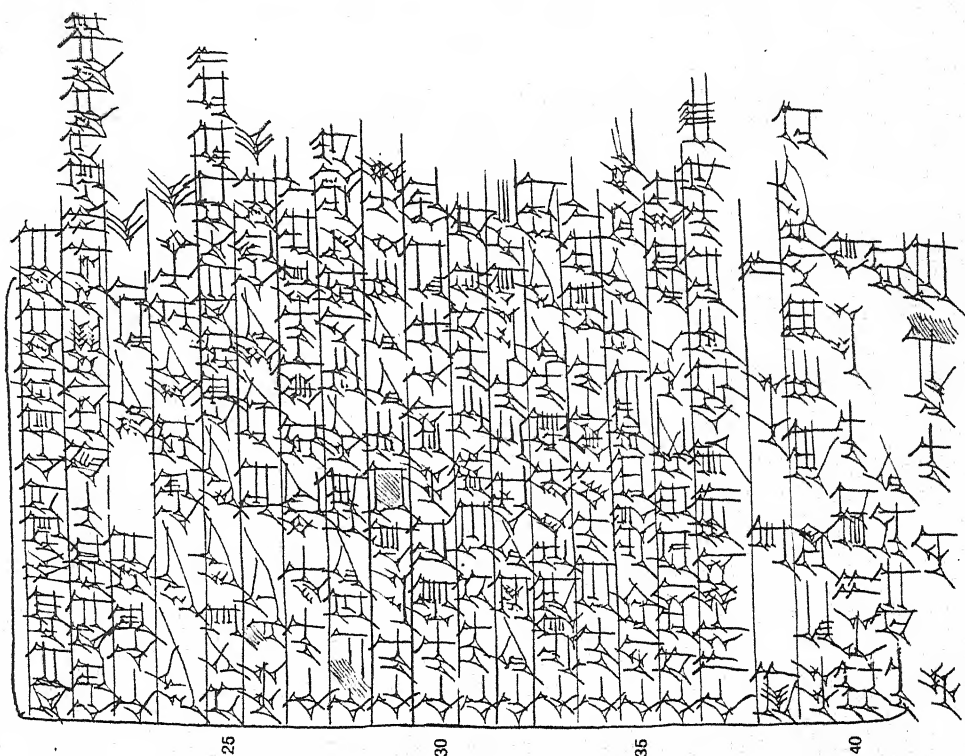
REVERSE



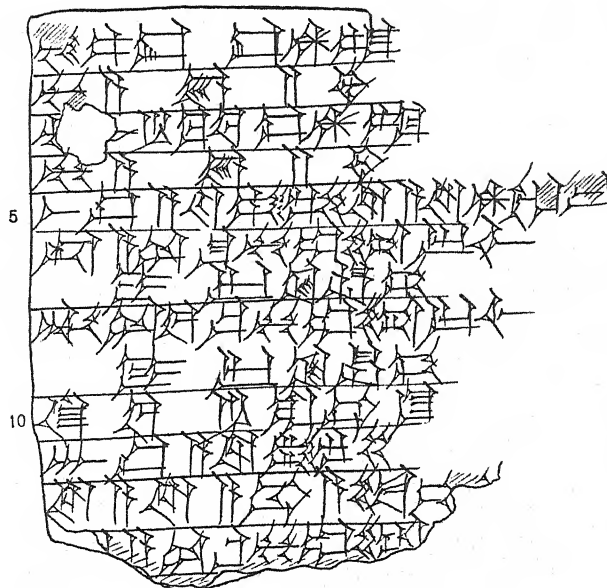
OBVERSE



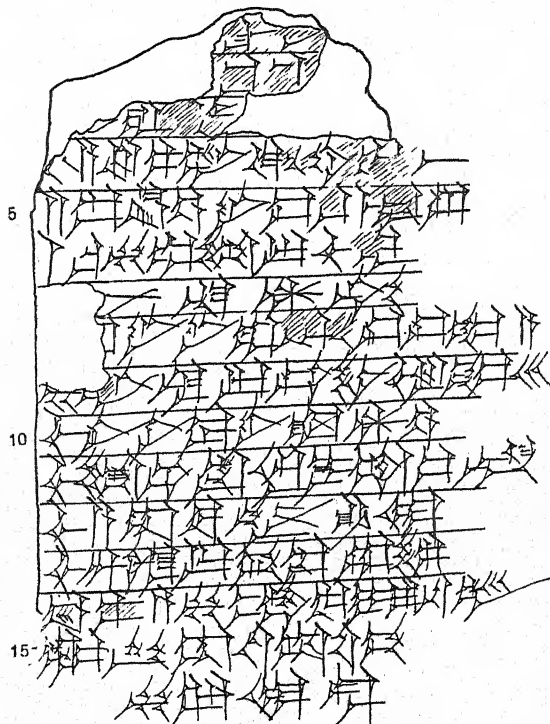
REVERSE



OBVERSE

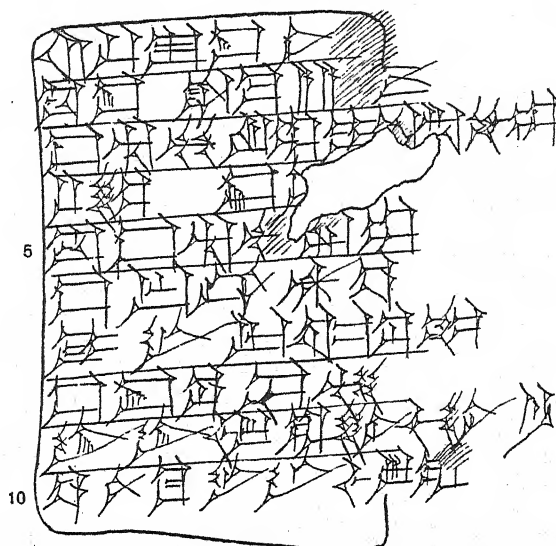


REVERSE

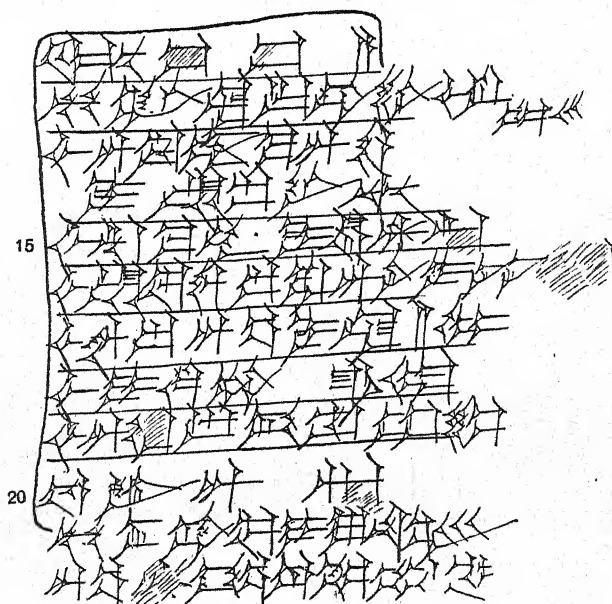


132

OBVERSE



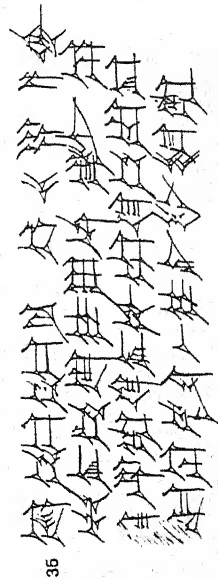
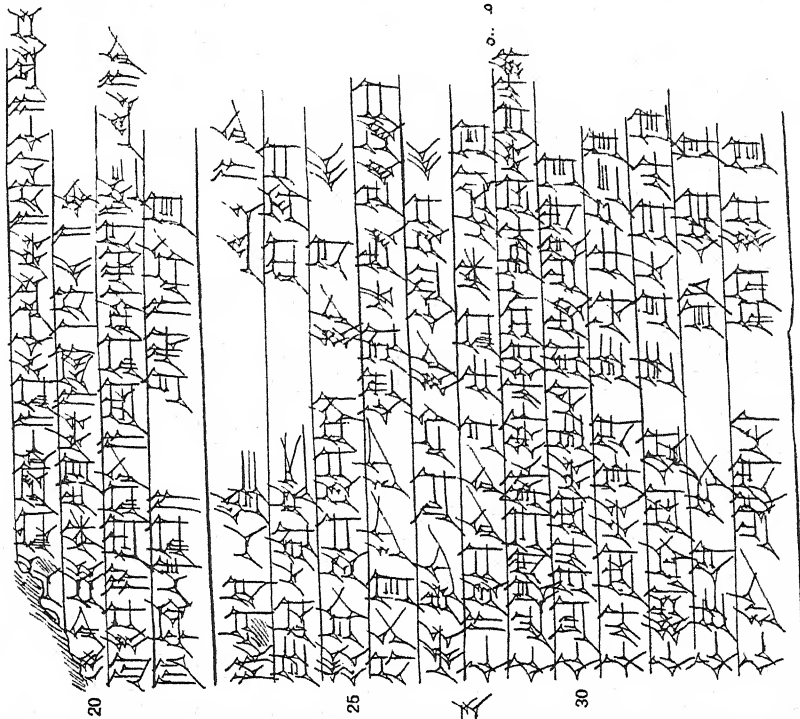
REVERSE

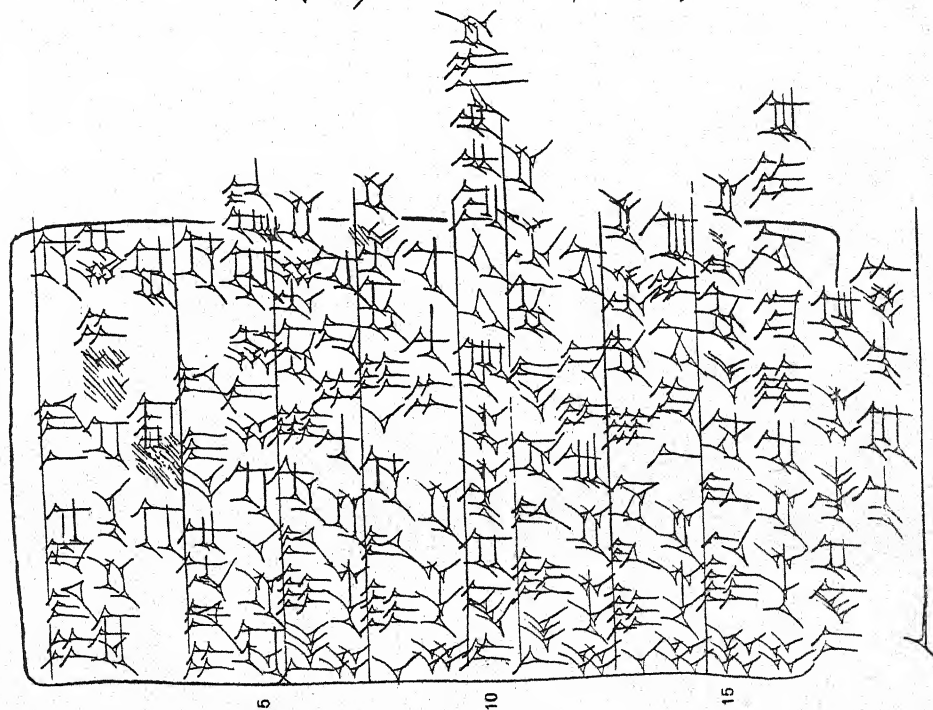


OBVERSE



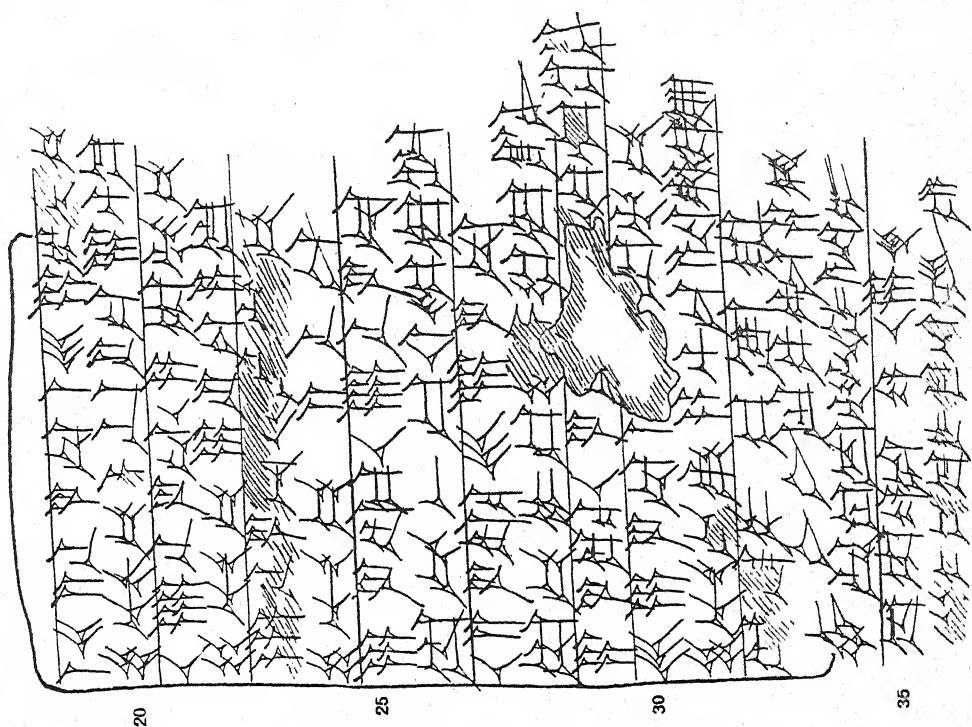
REVERSE





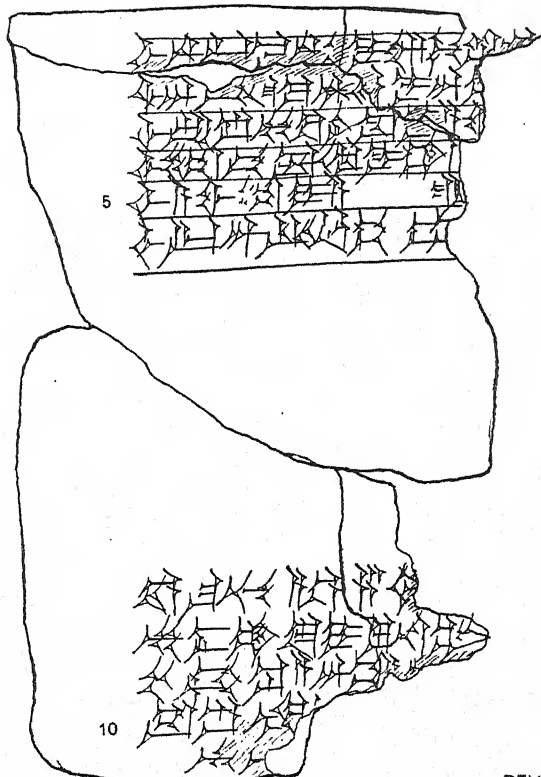
永年堂

REVERSE.



135

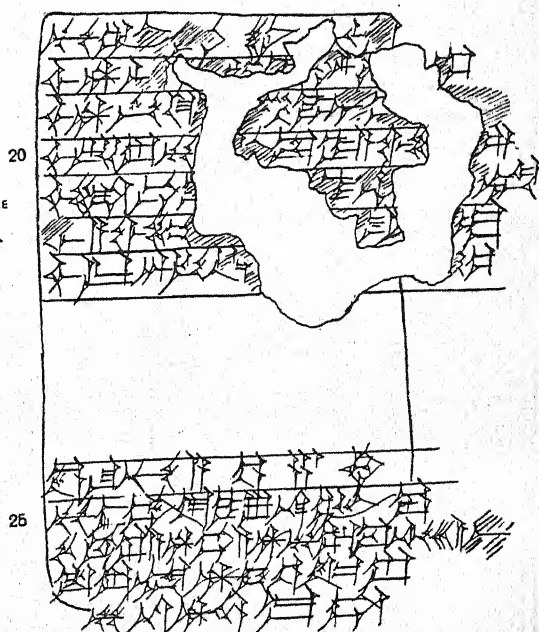
CASE
REVERSE



OBVERSE

TABLET

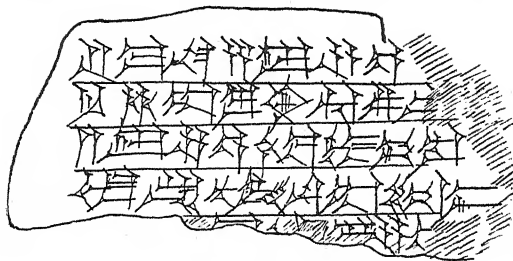
REVERSE



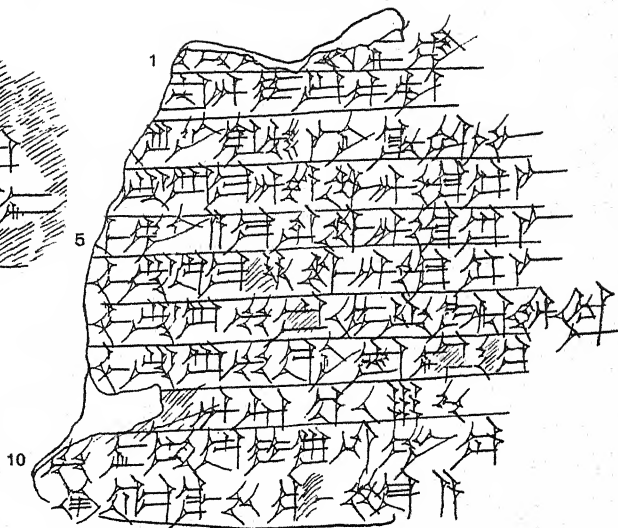
136

CASE

OBVERSE

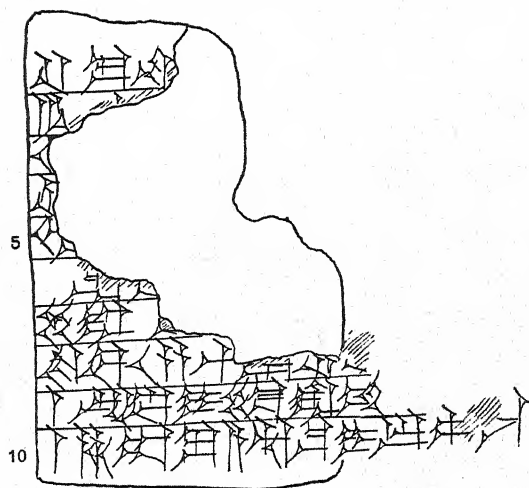


REVERSE

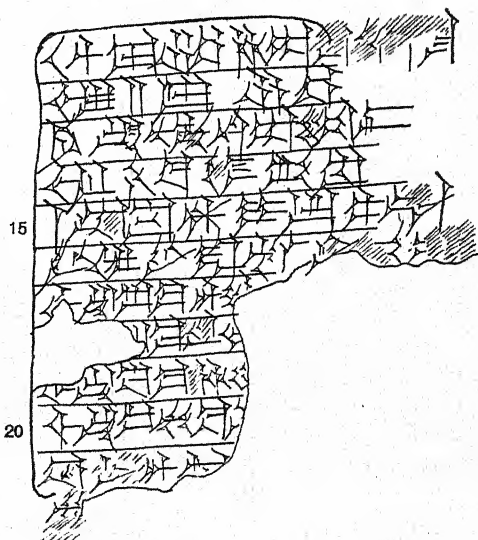


TABLET

OBVERSE

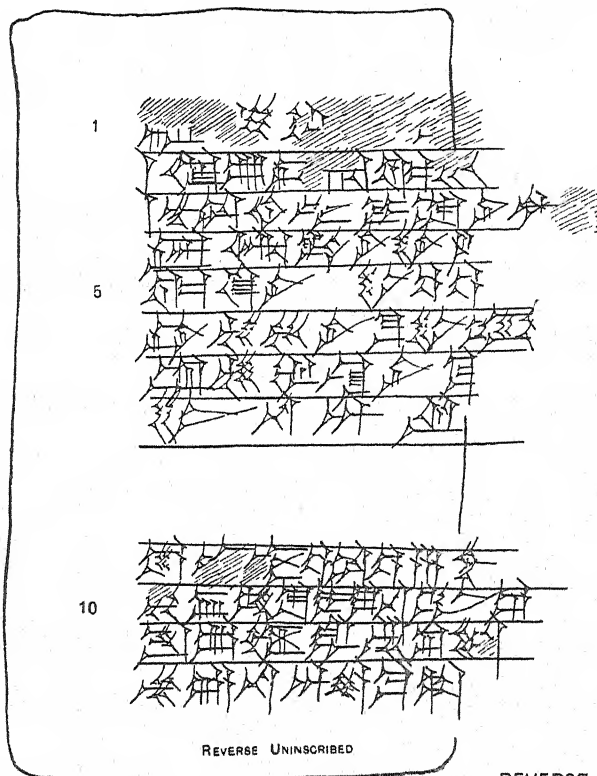


REVERSE



137

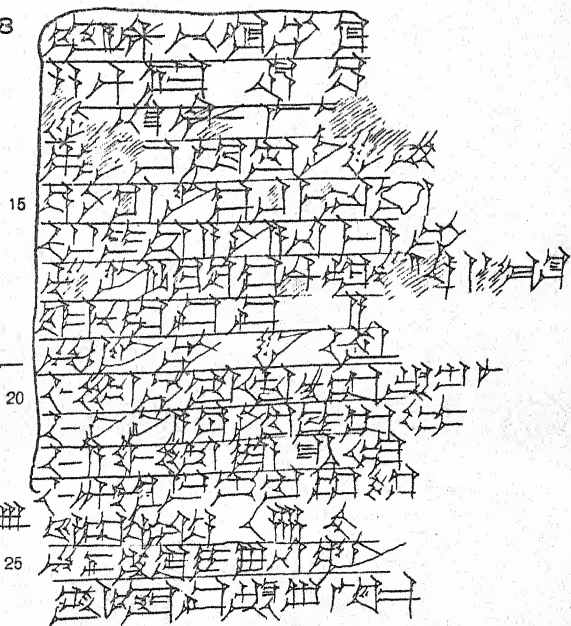
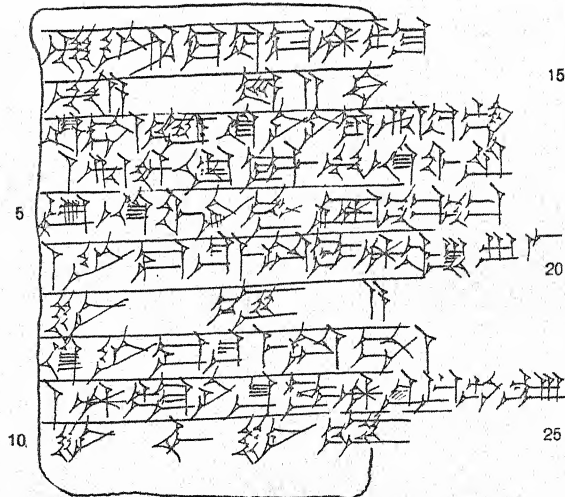
CASE ONLY
OBVERSE



REVERSE

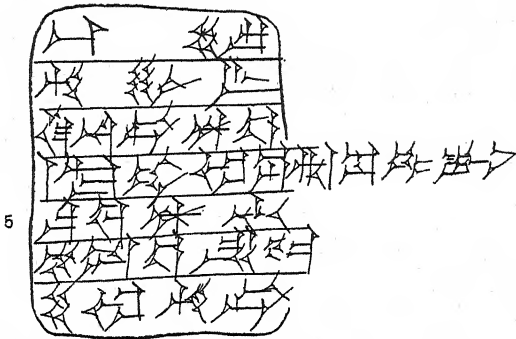
138

OBVERSE

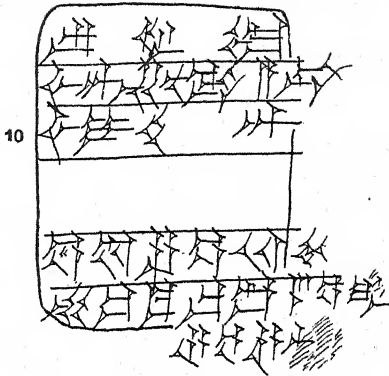


139

OBVERSE

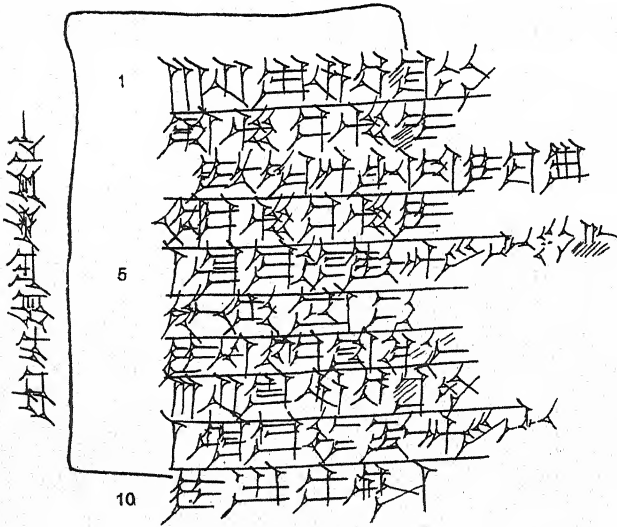


REVERSE

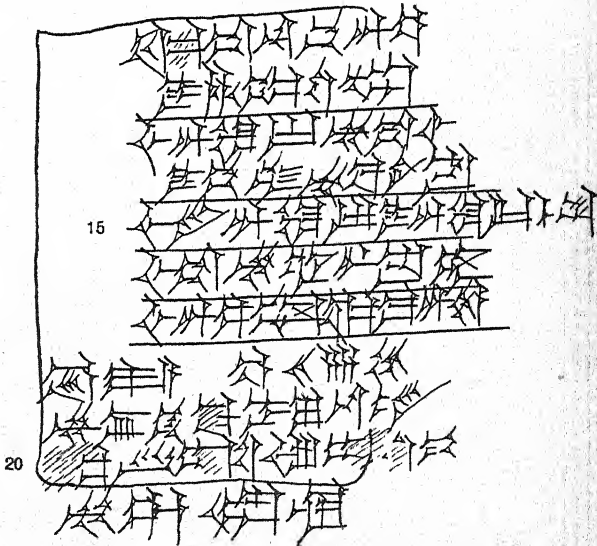


140

OBVERSE



REVERSE

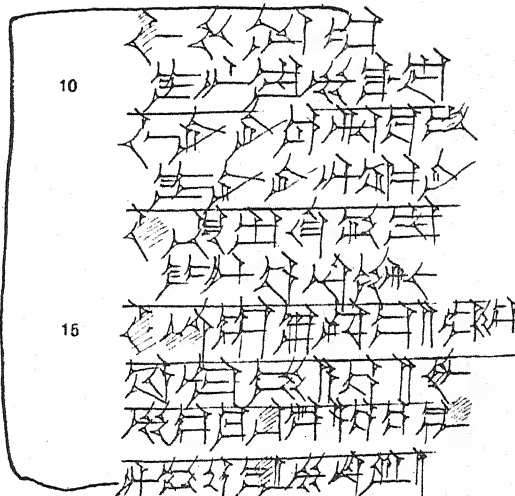
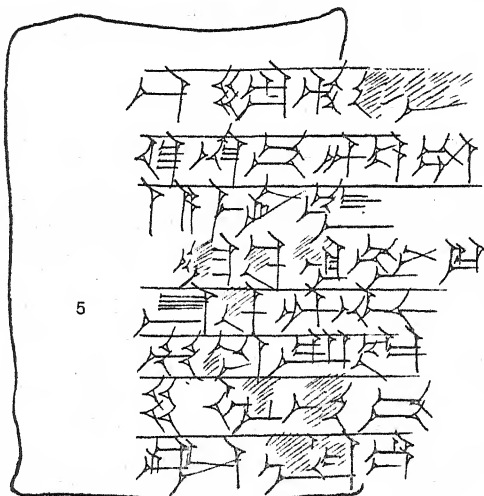


141

OBVERSE

CASE

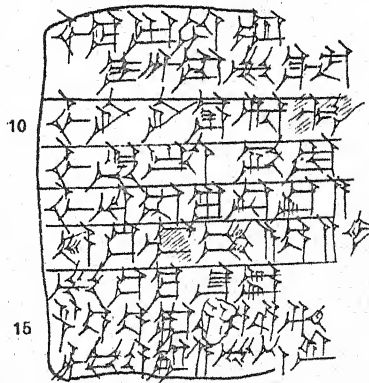
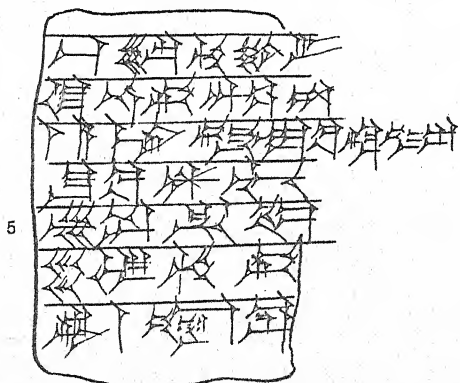
REVERSE



TABLET

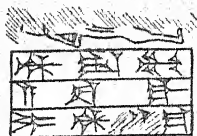
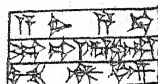
OBVERSE

REVERSE



SEAL

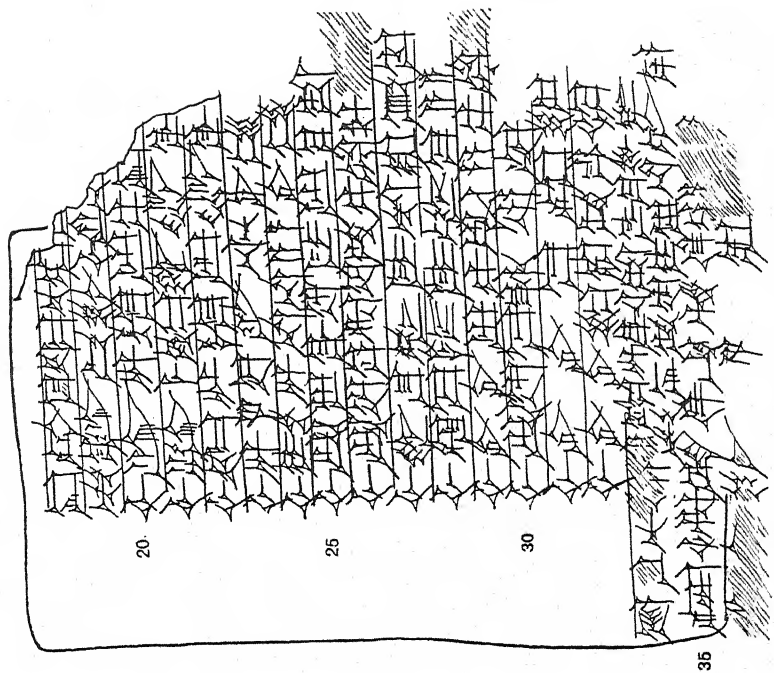
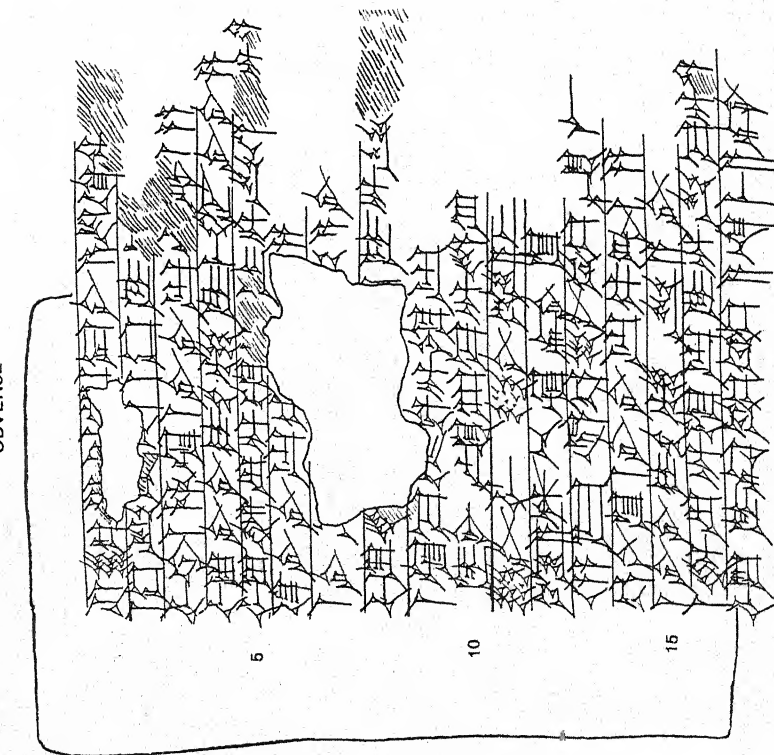
SEAL



142
CASE

OBVERSE

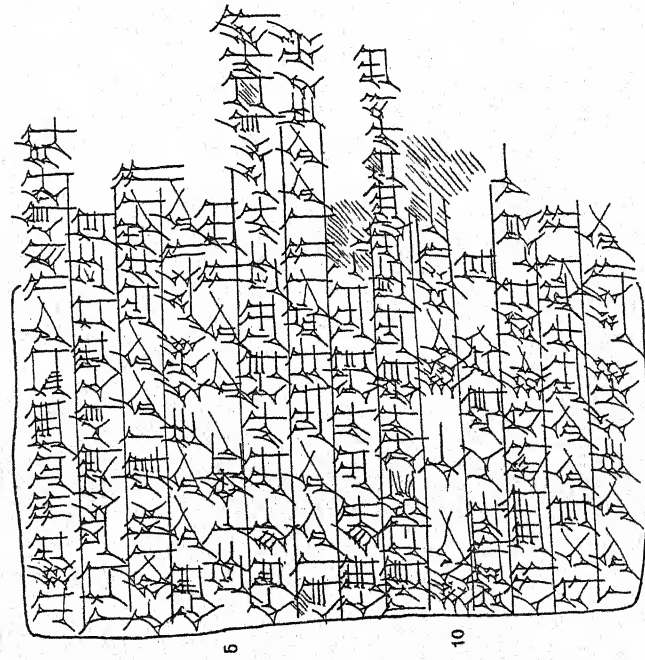
REVERSE



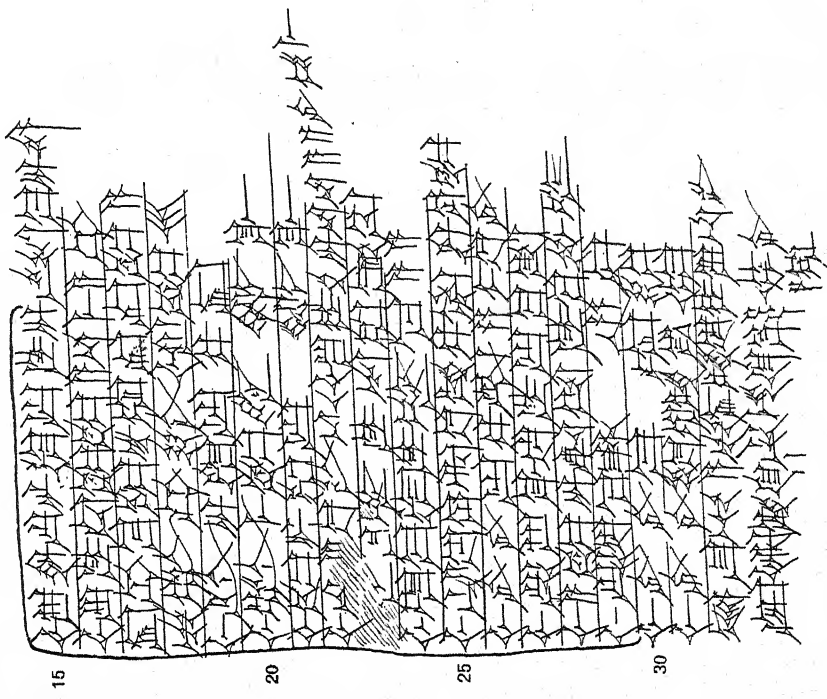
142

TABLET

OBVERSE



REVERSE



SEALS



143

CASE

OBVERSE

REVERSE

Handwriting practice page for the character '中' (Zhong). The page is divided into two main sections. The left section contains ten rows of the character '中' written in a cursive style, with the number '5' indicating the first row and '10' indicating the tenth row. The right section contains ten rows of the character '中' written in a more formal, upright style, with the number '15' indicating the first row. The characters are written on a background of horizontal lines.

Handwritten Chinese characters in a grid, likely a calligraphy practice sheet. The characters are arranged in rows and columns, with some characters appearing multiple times. The characters are written in a cursive style.

TABLET

OBVERSE

REVERSE

1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
 2. 2. 2. 2. 2. 2. 2. 2. 2. 2.
 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
 4. 4. 4. 4. 4. 4. 4. 4. 4. 4.
 5. 5. 5. 5. 5. 5. 5. 5. 5. 5.
 6. 6. 6. 6. 6. 6. 6. 6. 6. 6.
 7. 7. 7. 7. 7. 7. 7. 7. 7. 7.
 8. 8. 8. 8. 8. 8. 8. 8. 8. 8.
 9. 9. 9. 9. 9. 9. 9. 9. 9. 9.
 10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

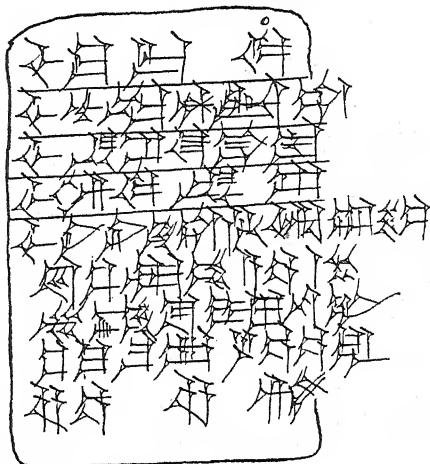
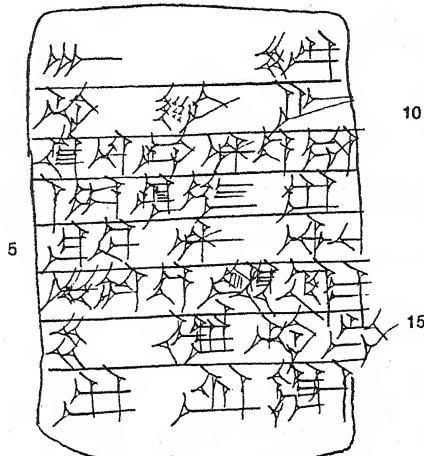
Handwritten Chinese characters on a grid, with a vertical line separating the left and right sides. The characters are arranged in rows and columns, with some characters appearing to be part of a larger word or phrase. The grid is labeled with '10' on the left and '15' on the right.

144

OBVERSE

REVERSE

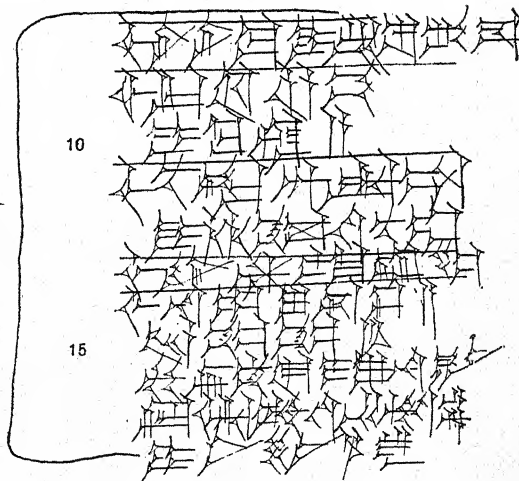
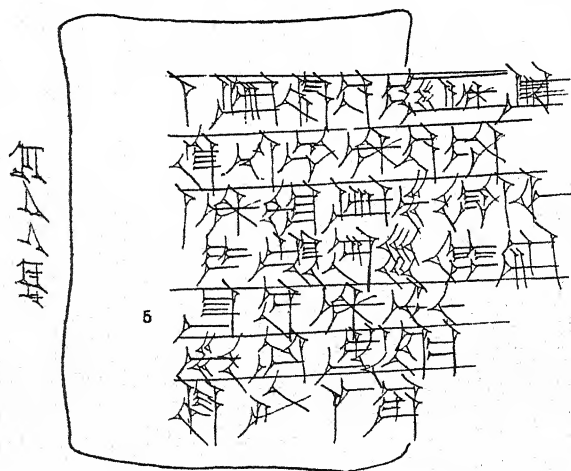
CASE



145

OBVERSE

REVERSE



Small cuneiform text at the bottom right of the reverse side of tablet 145.

146

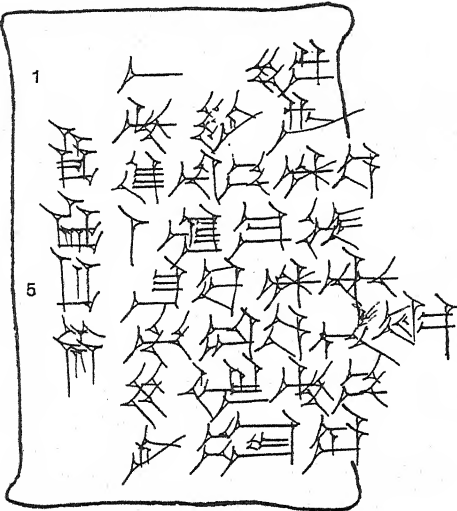
REVERSE

Handwritten musical notation on a page with a large left margin. The notation consists of horizontal lines with various symbols, including circles, triangles, and vertical strokes, arranged in a structured manner. The page is numbered 30, 35, 40, and 45 on the left side. The notation is written in a cursive, handwritten style.

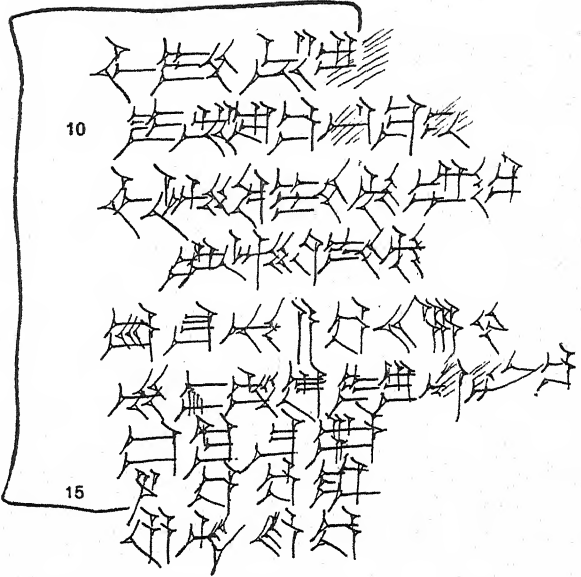
147

CASE

OBVERSE

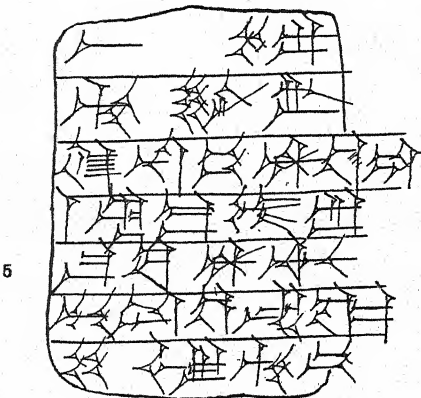


REVERSE

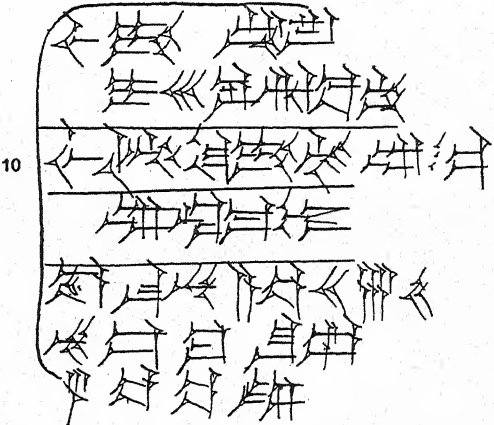


TABLET

OBVERSE

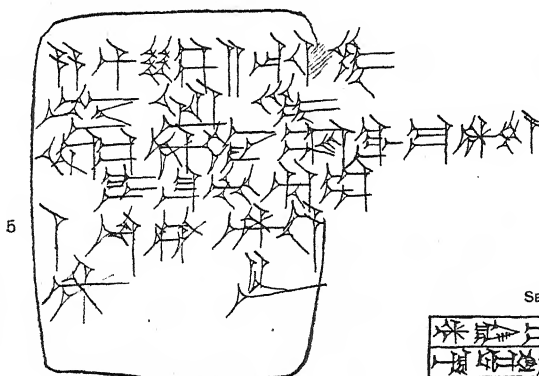


REVERSE

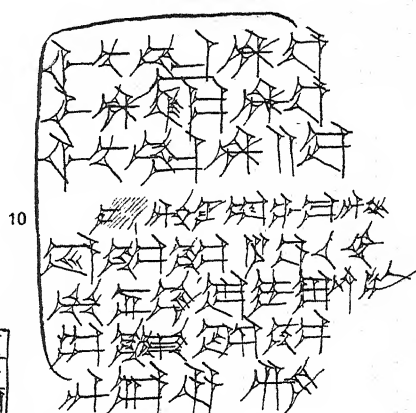


148

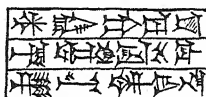
OBVERSE



REVERSE

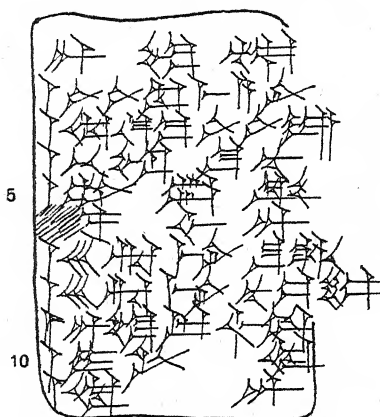


SEAL

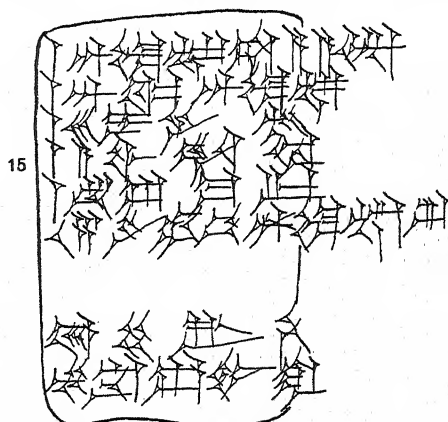


149

OBVERSE

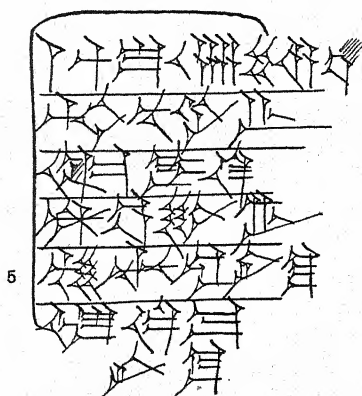


REVERSE

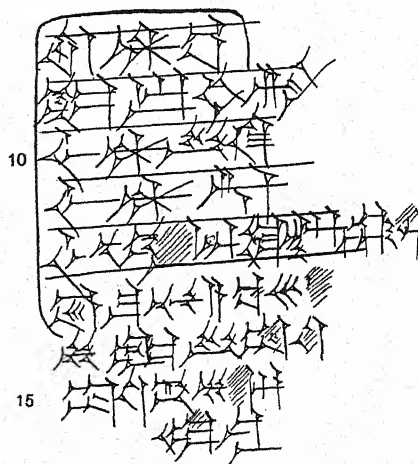


150

OBVERSE



REVERSE

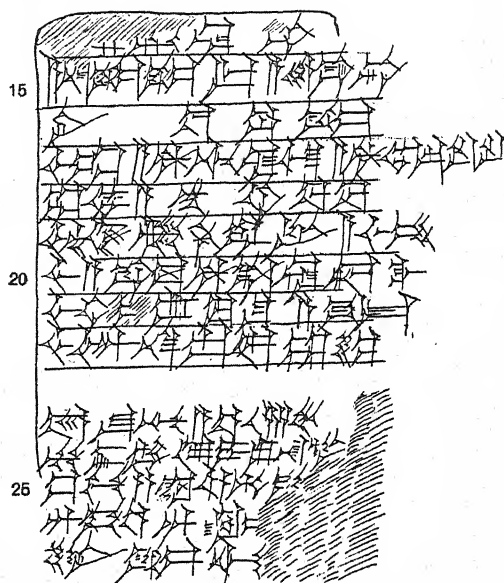


151

OBVERSE



REVERSE

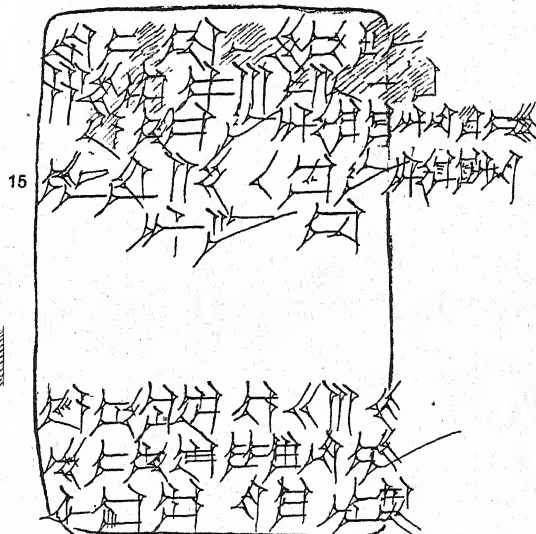


152

OBVERSE

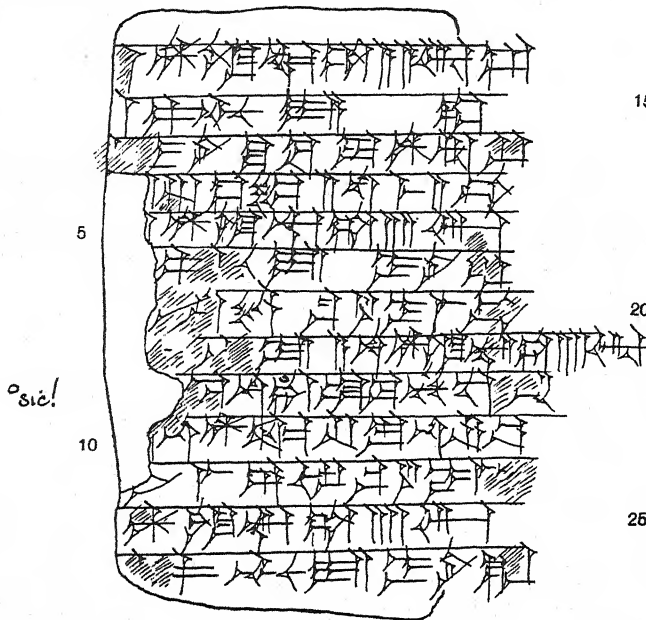


REVERSE

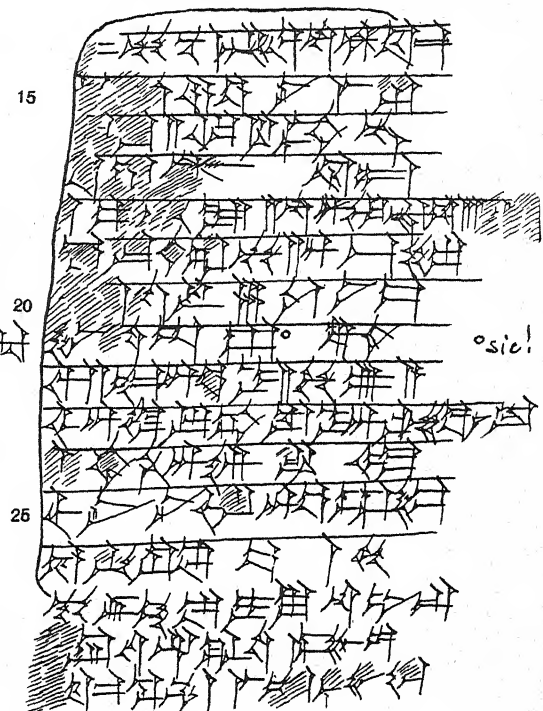


153

OBVERSE

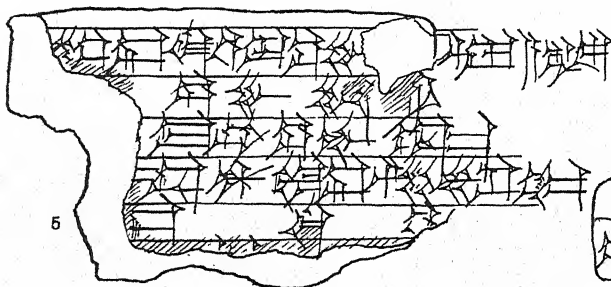


REVERSE

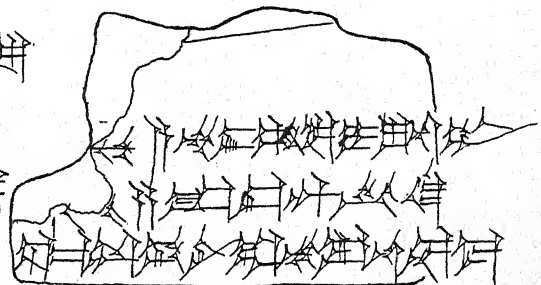


154

OBVERSE



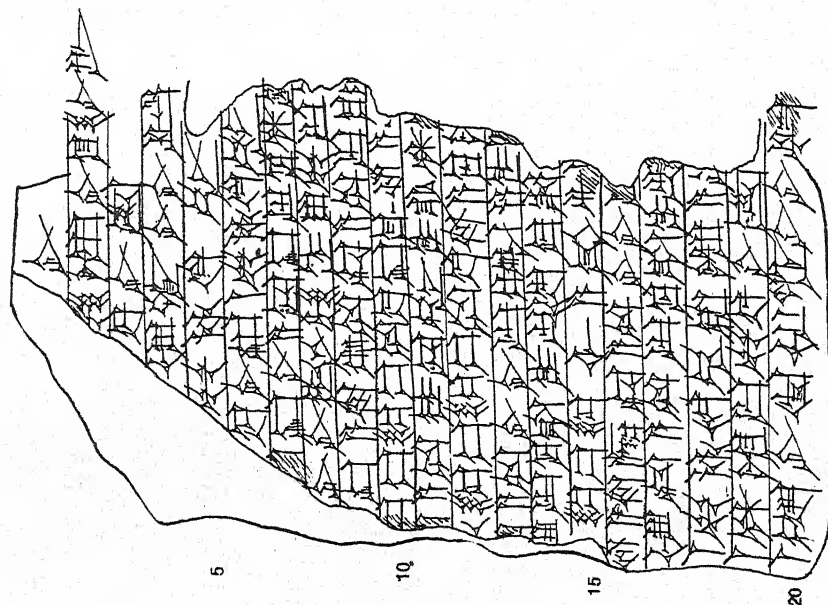
REVERSE



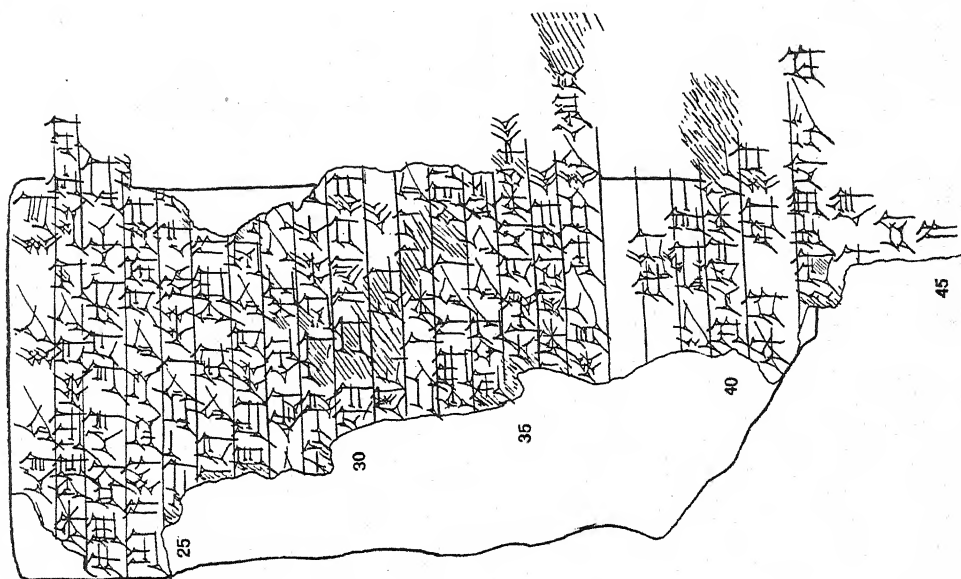
SEAL



OBVERSE

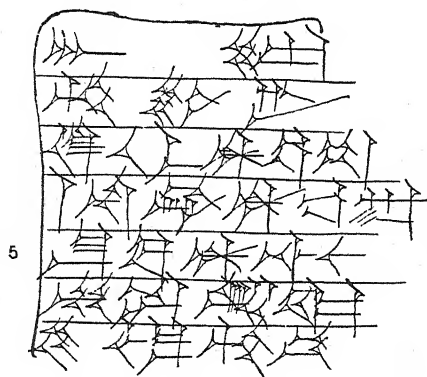


REVERSE

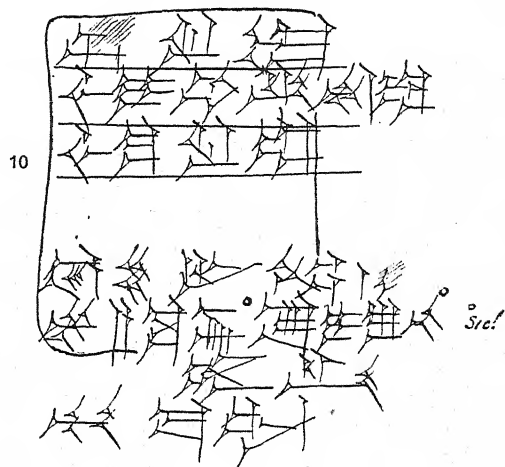


156

OBVERSE

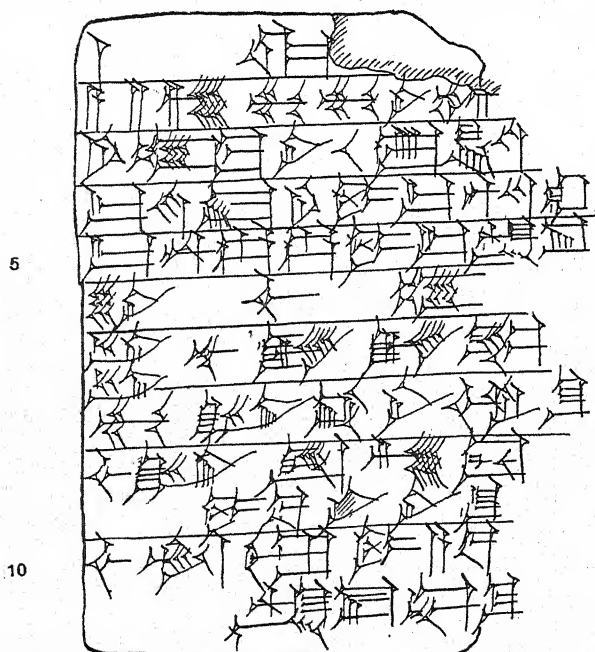


REVERSE

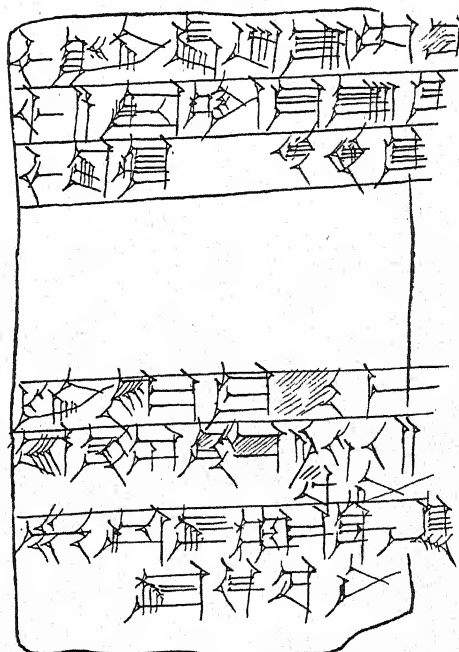


157

OBVERSE



REVERSE

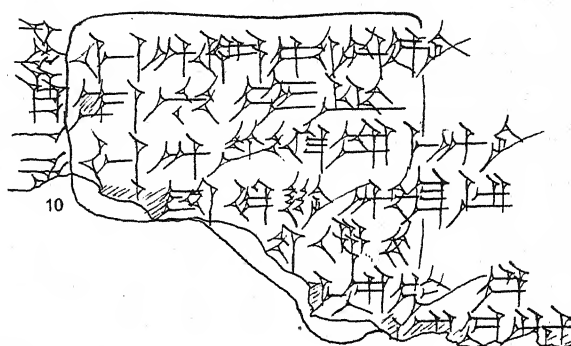


158

OBVERSE



REVERSE

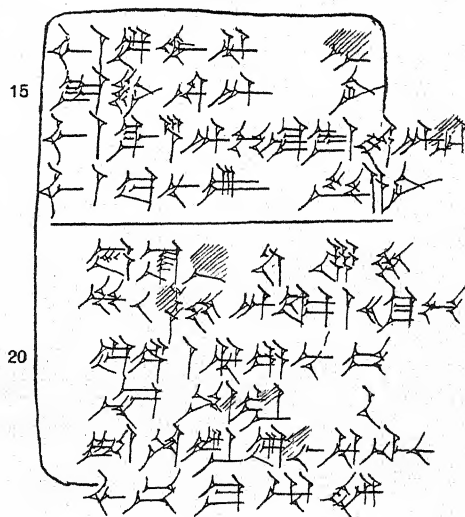


159

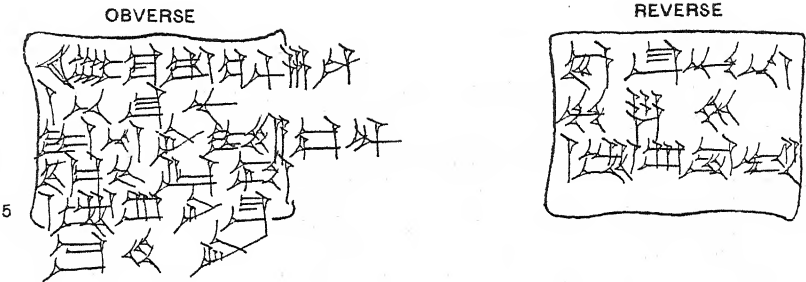
OBVERSE



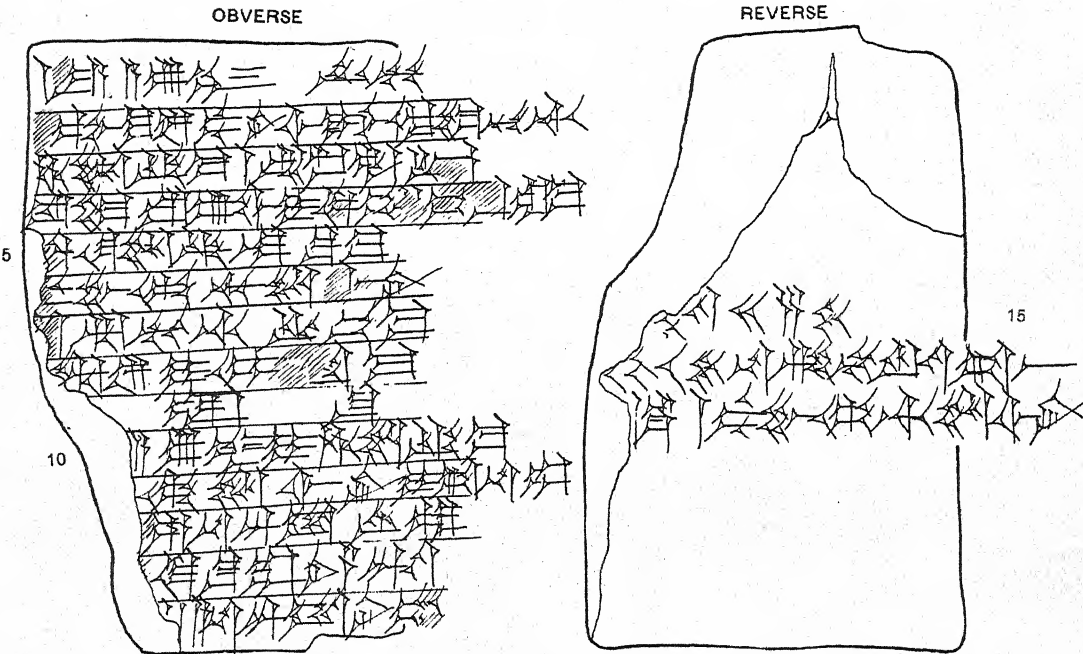
REVERSE



160

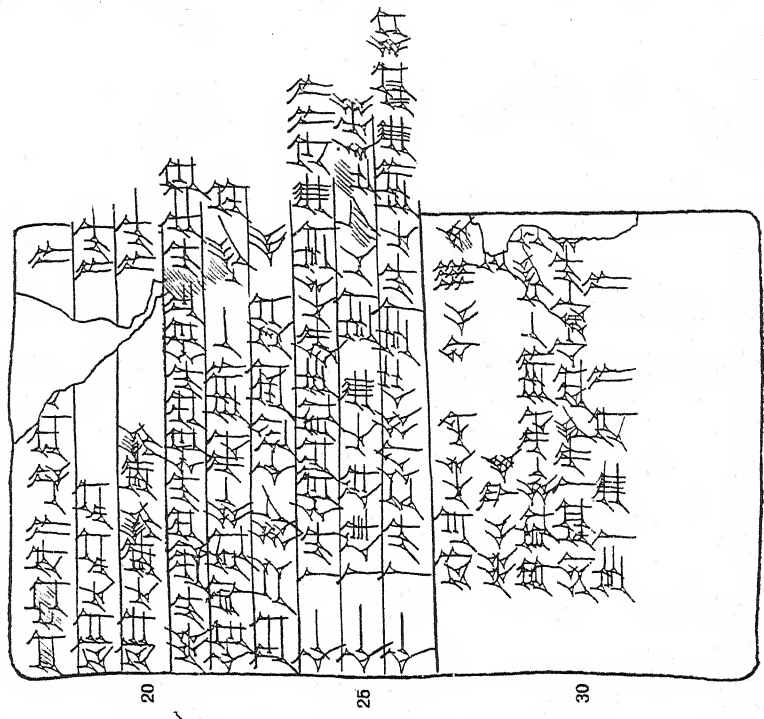
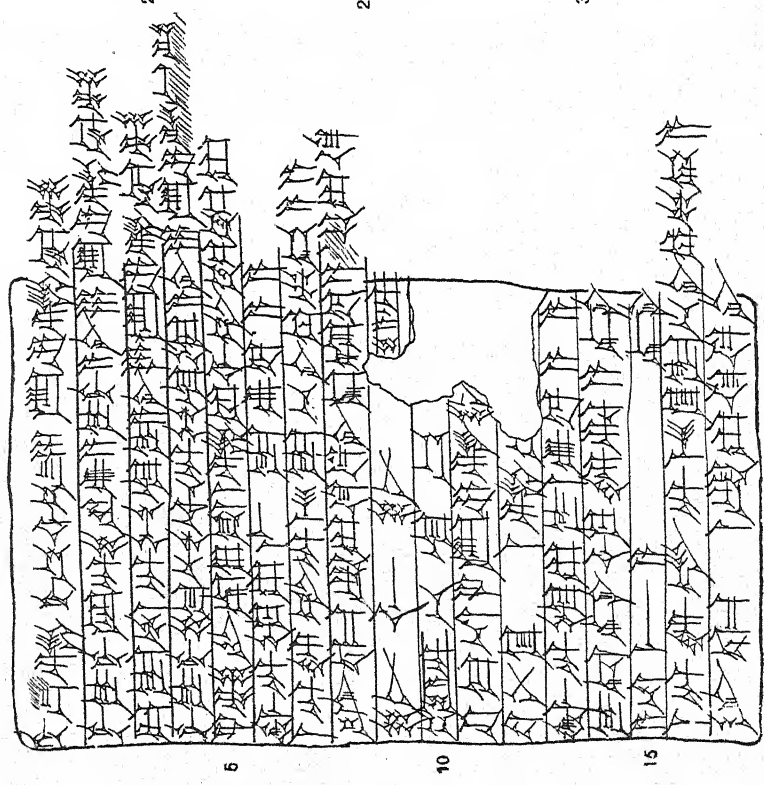


161

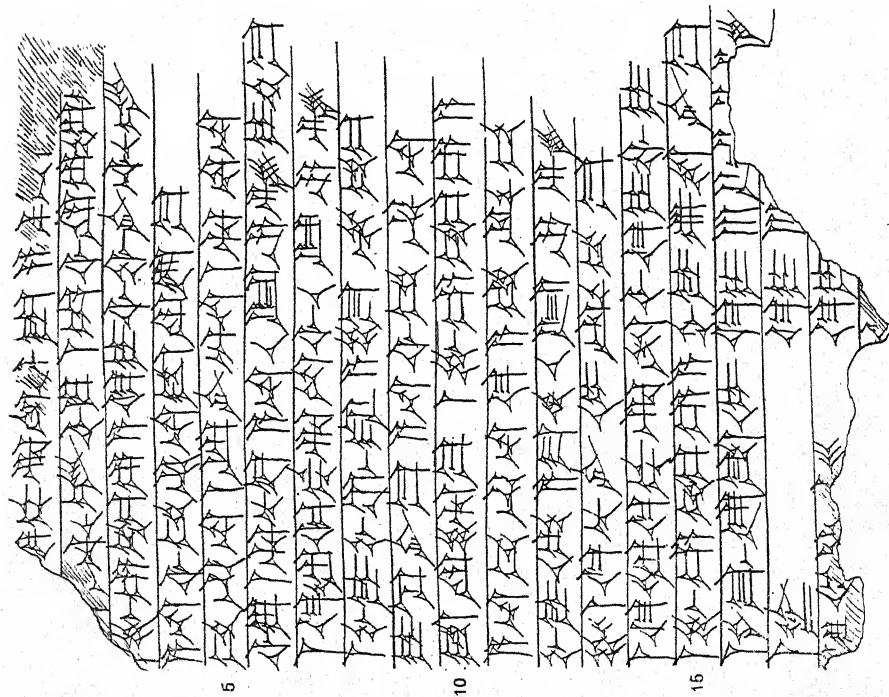


OBVERSE

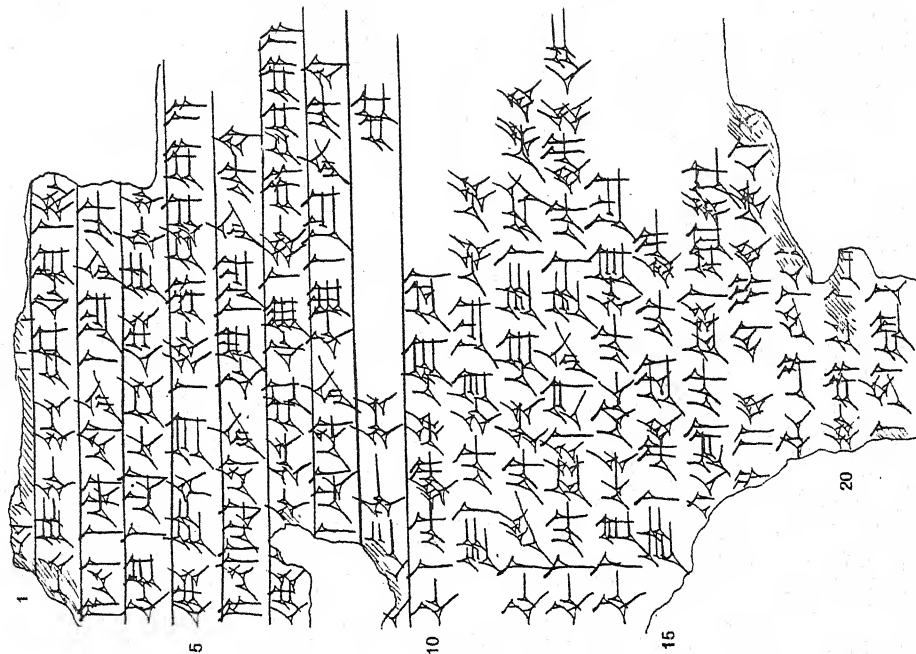
REVERSE



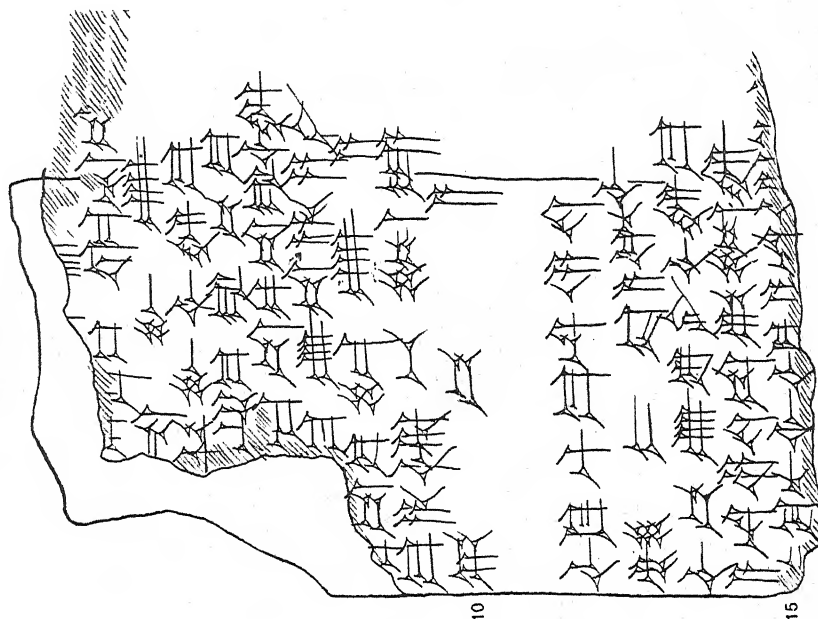
OBVERSE



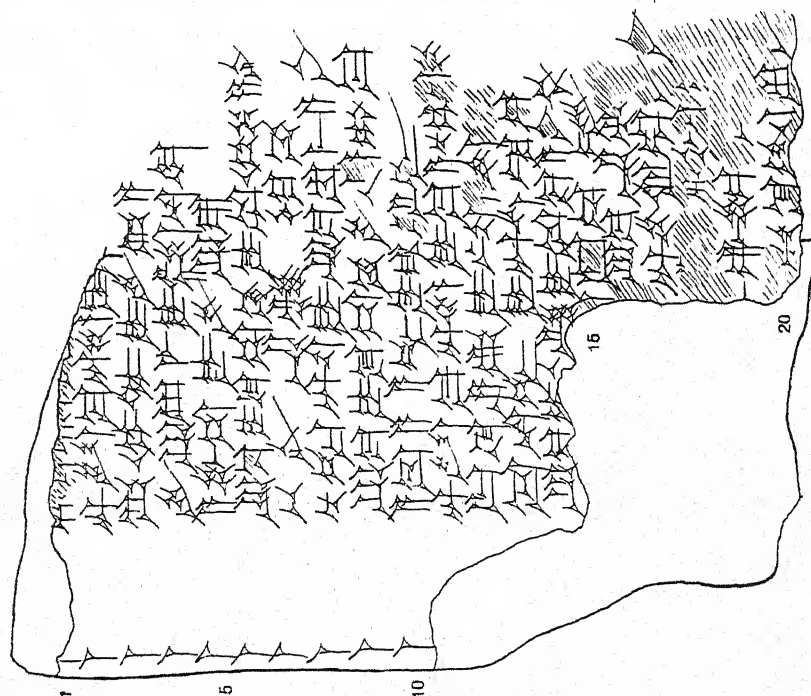
REVERSE



REVERSE



OBVERSE

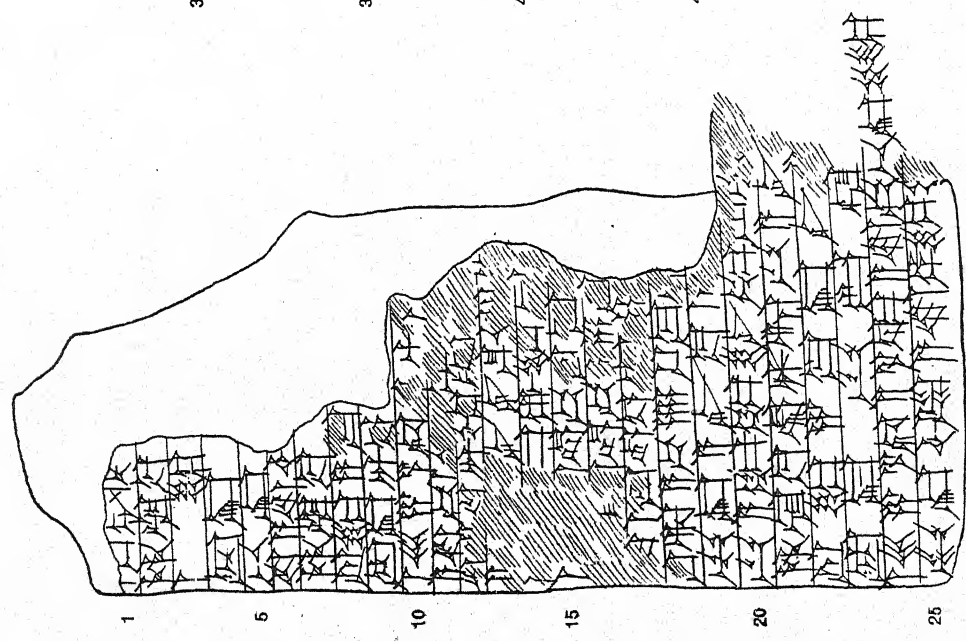
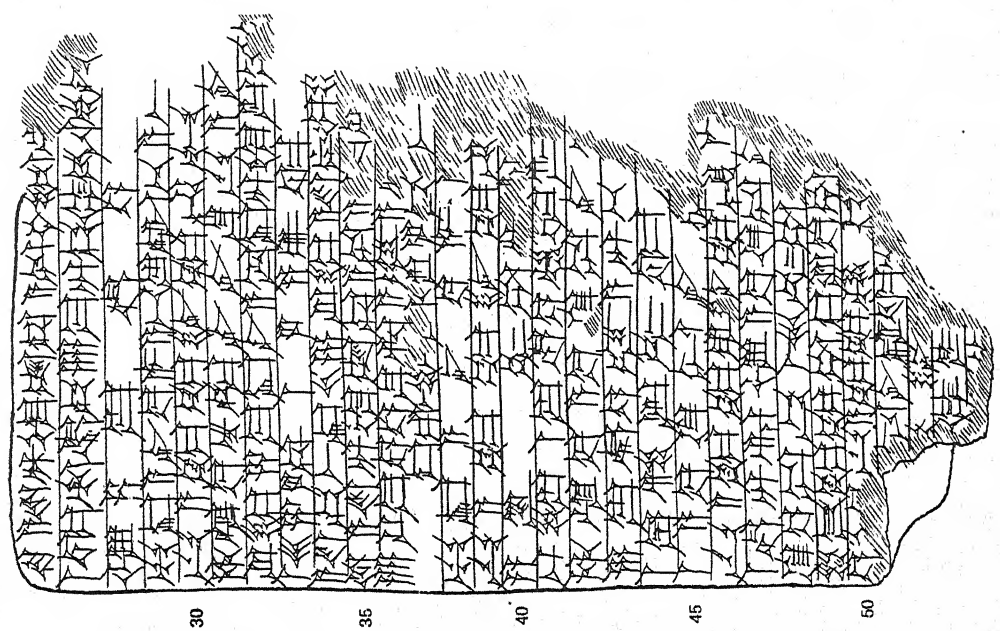


165

REVERSE

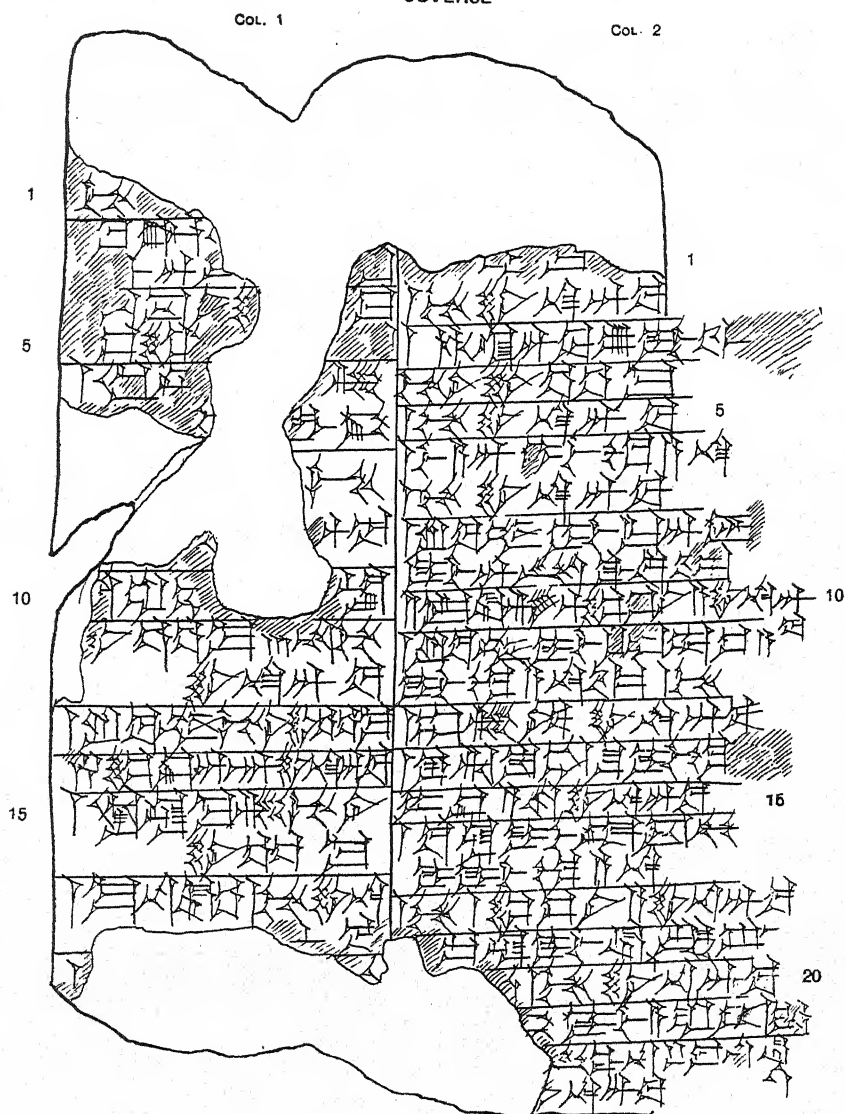
OBVERSE

SEALS

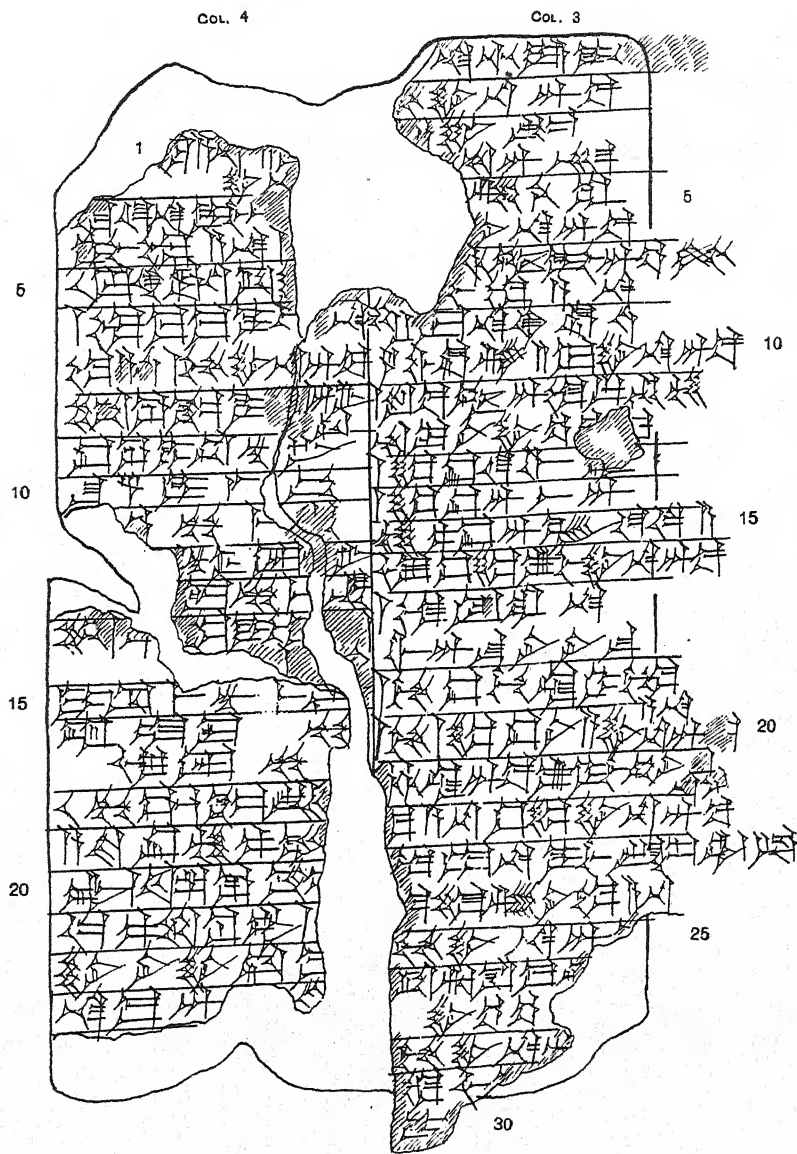


166

OBVERSE

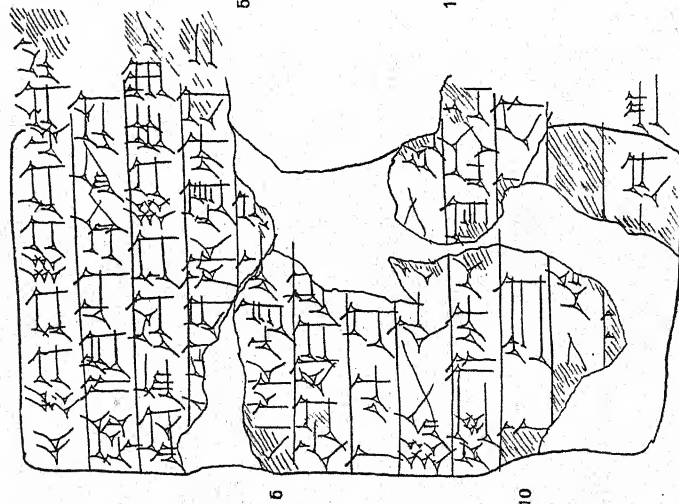


166
REVERSE



167

OBVERSE



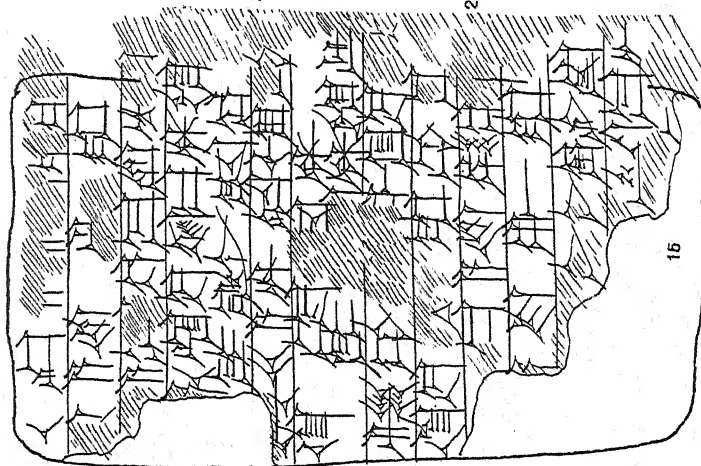
REVERSE DESTROYED

UPPER EDGE.

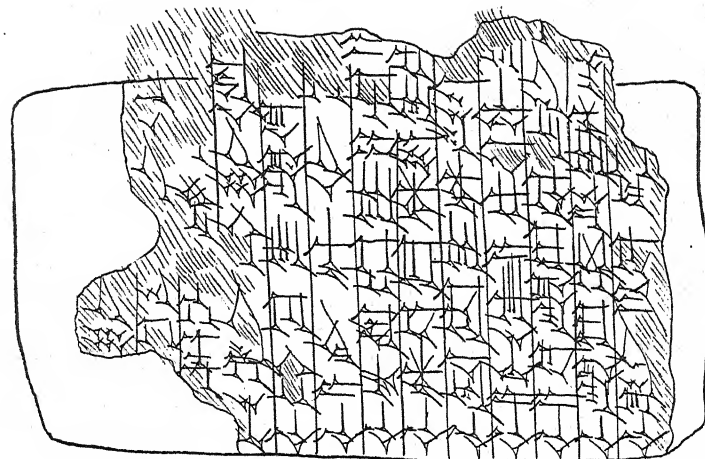


168

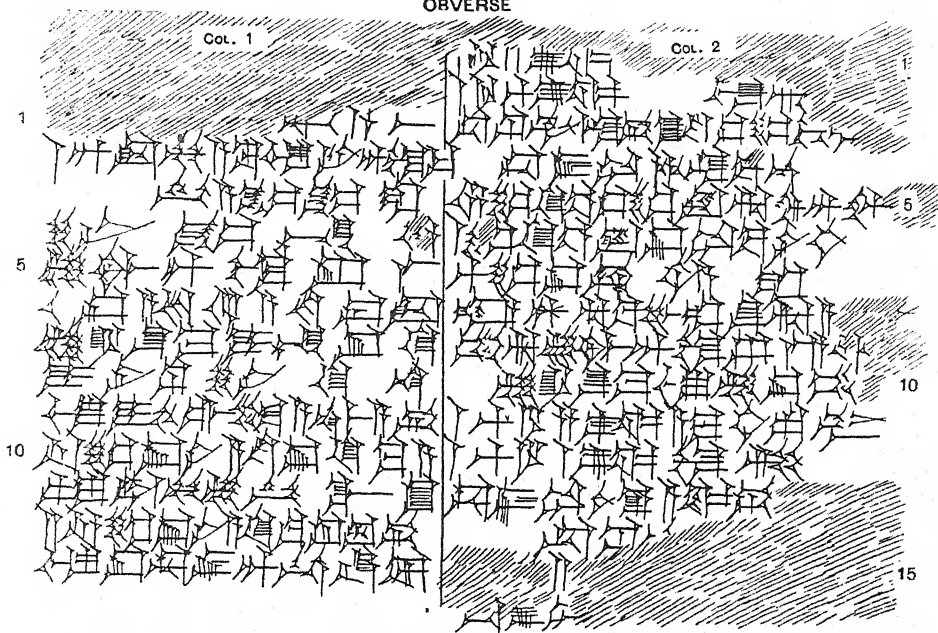
OBVERSE



REVERSE



ORVERSE



Col. 1

Col. 2

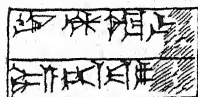
REVERSE



Col. 4

Col. 3

SEAL

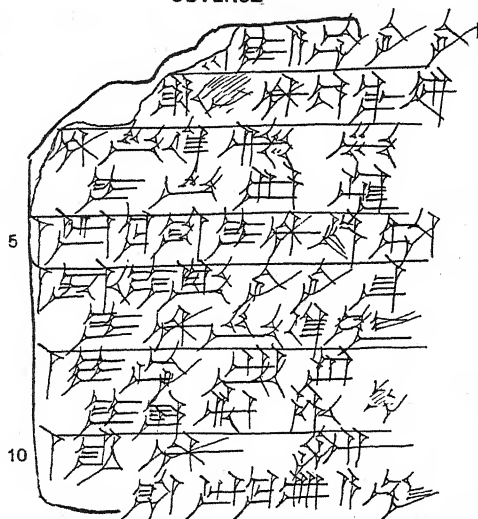


SEAL

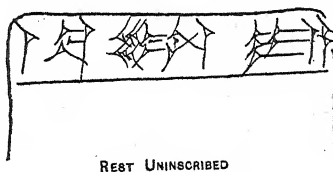


170

OBVERSE



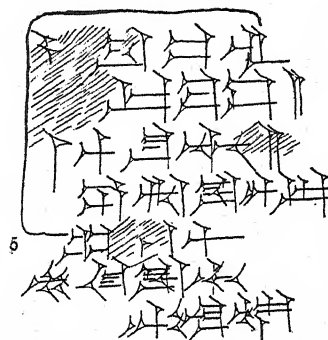
REVERSE



REST UNINSCRIBED

171

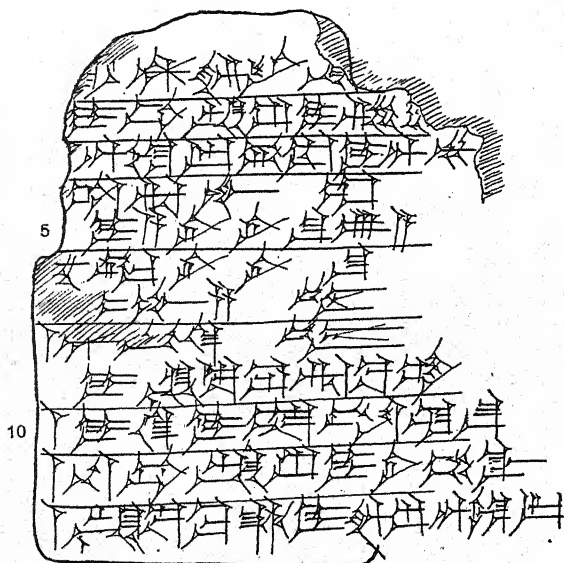
OBVERSE



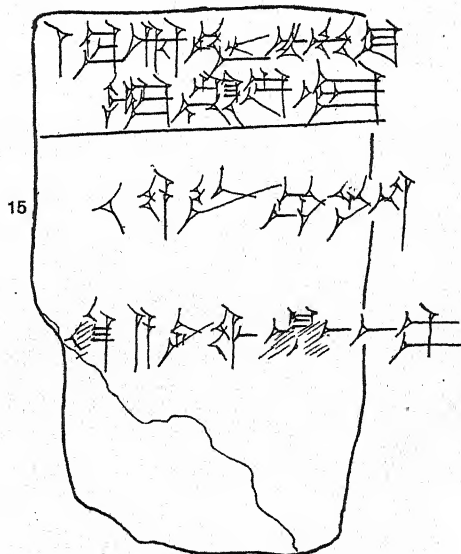
REVERSE UNINSCRIBED

172

OBVERSE

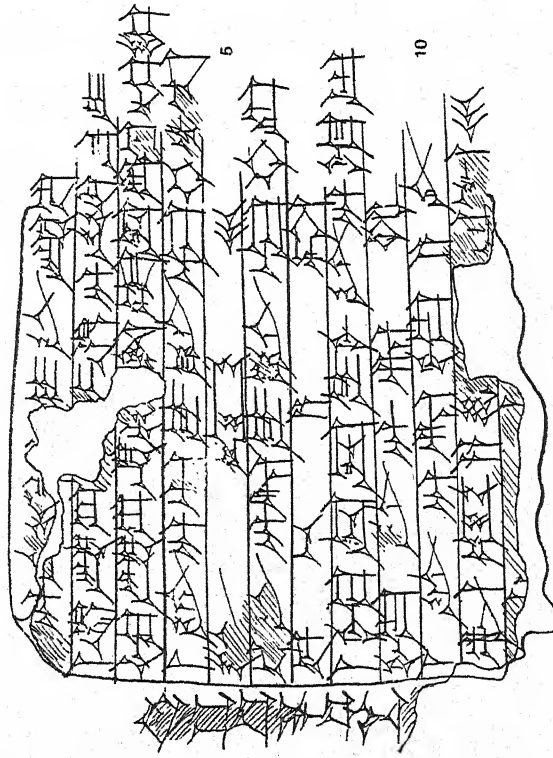


REVERSE

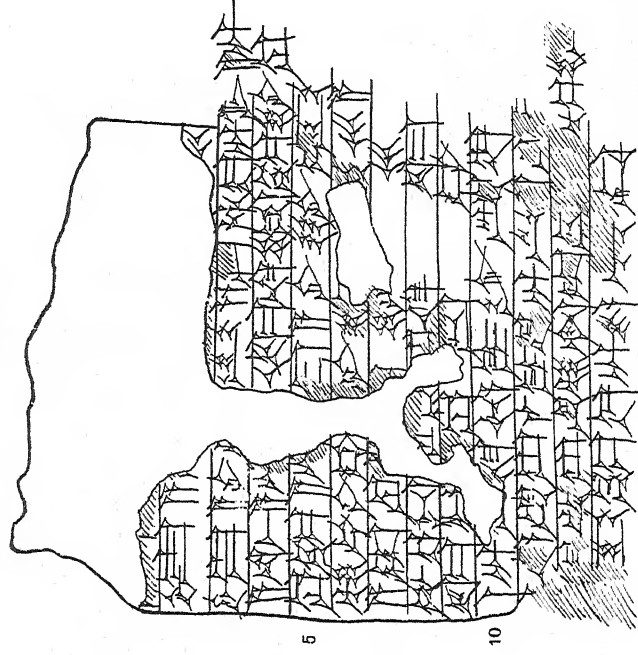


173

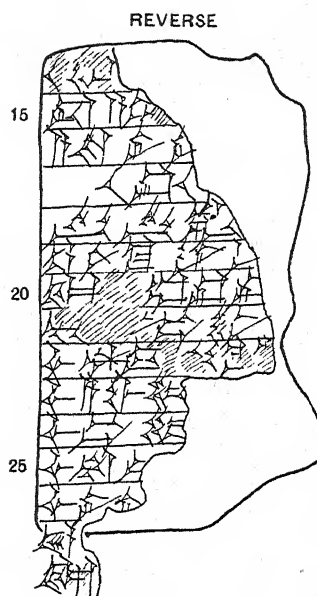
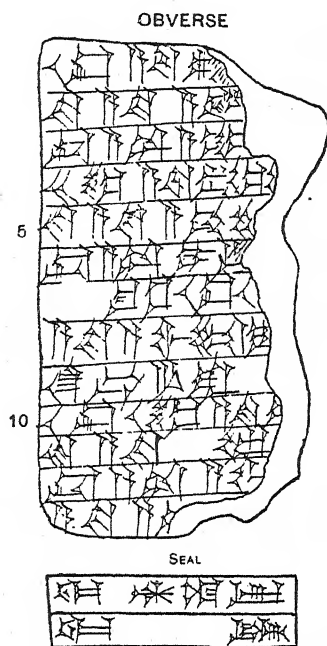
OBVERSE



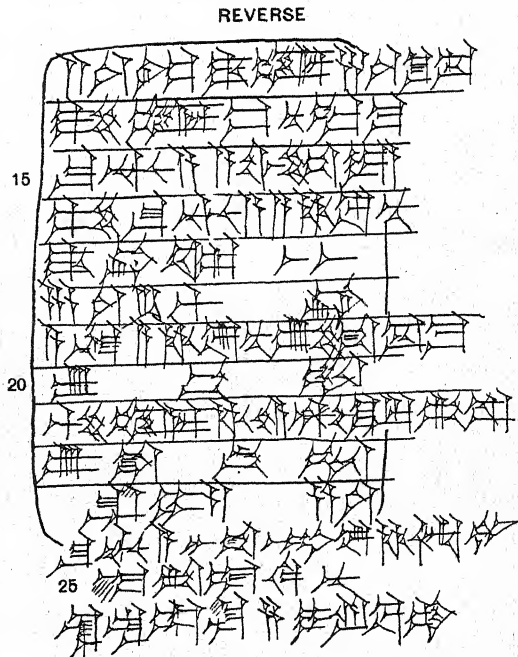
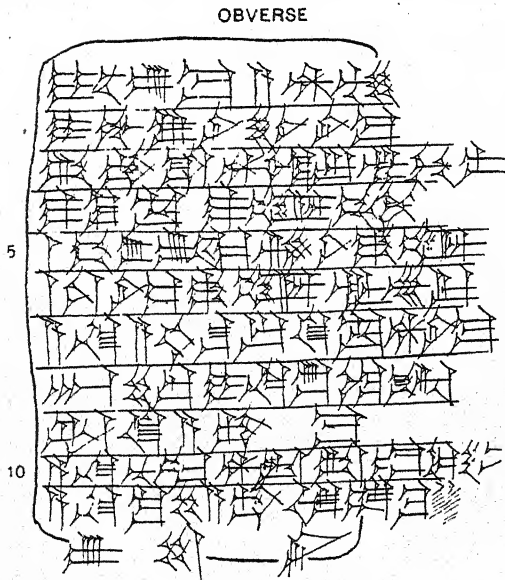
REVERSE



174

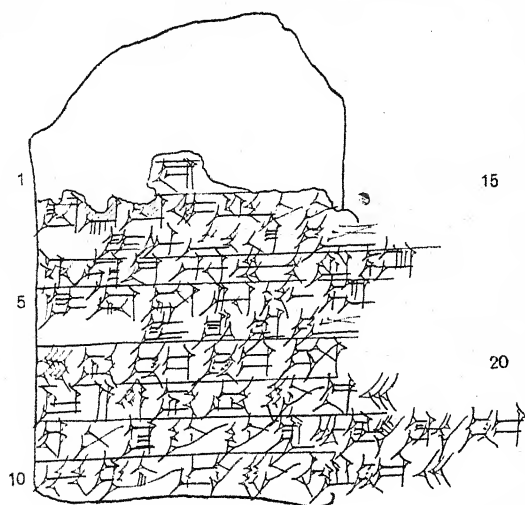


175

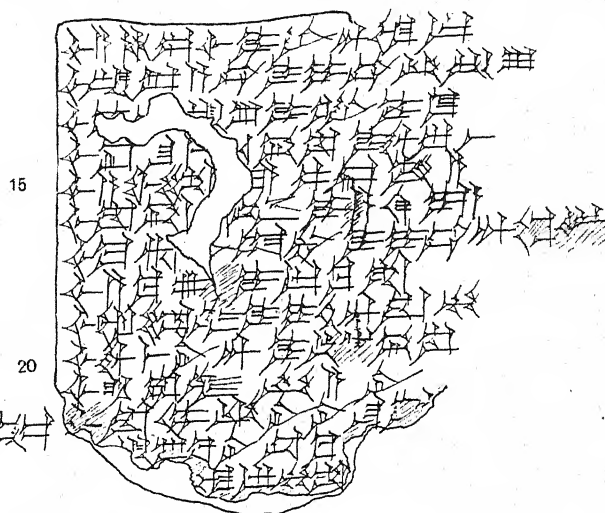


176

OBVERSE

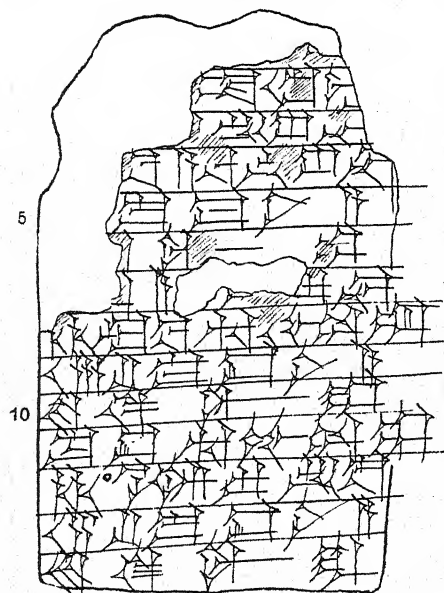


REVERSE



177

OBVERSE

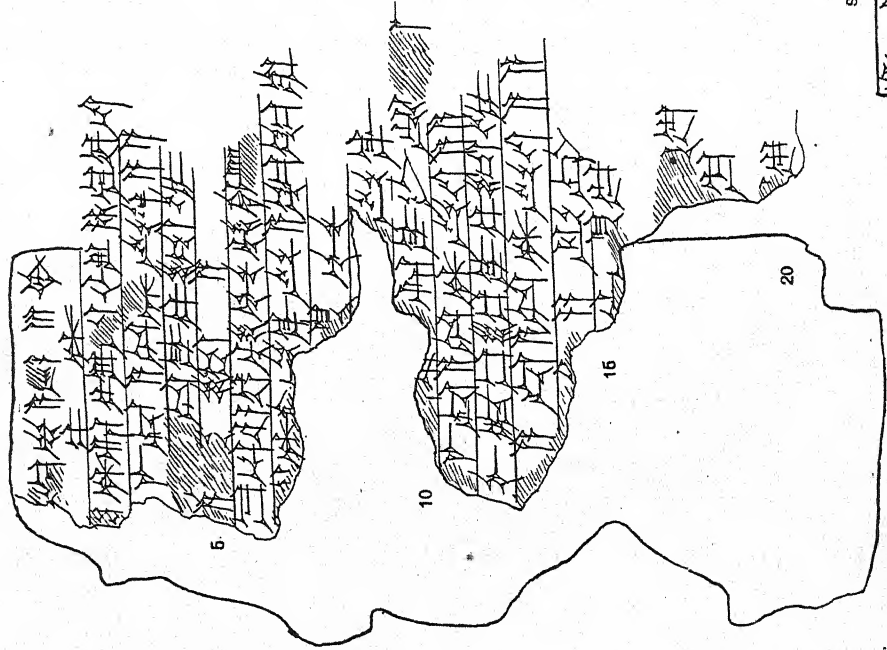


REVERSE

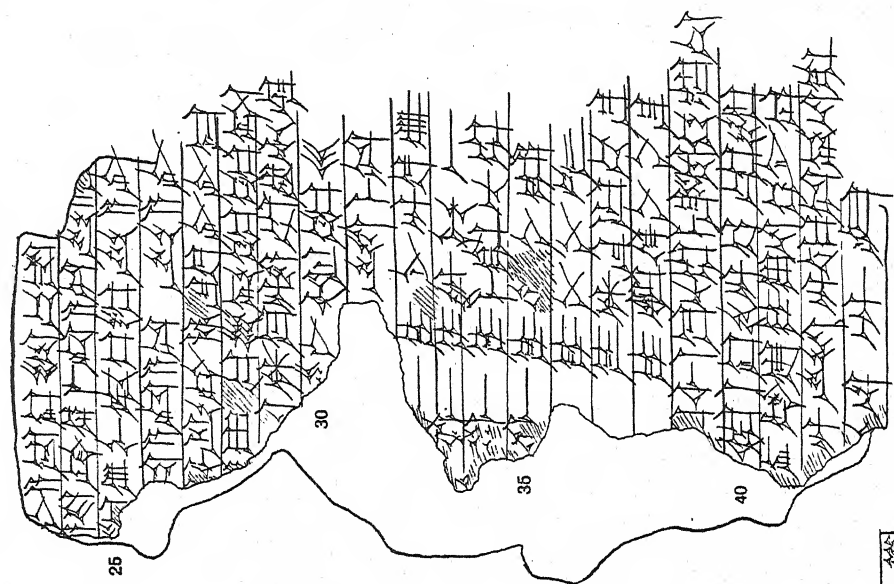


3ie!

OBVERSE



REVERSE

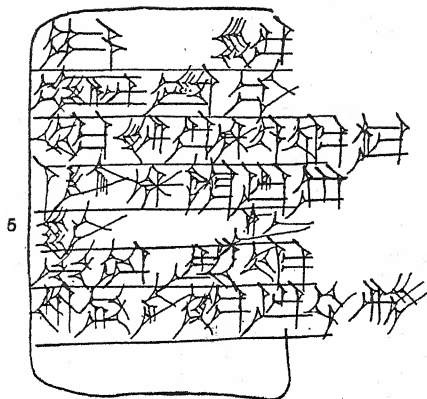


SEAL

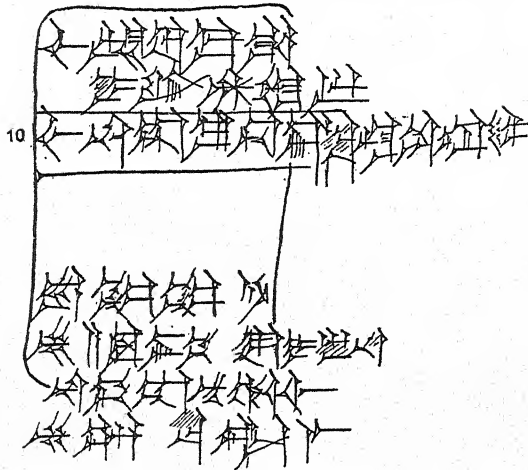


179

OBVERSE

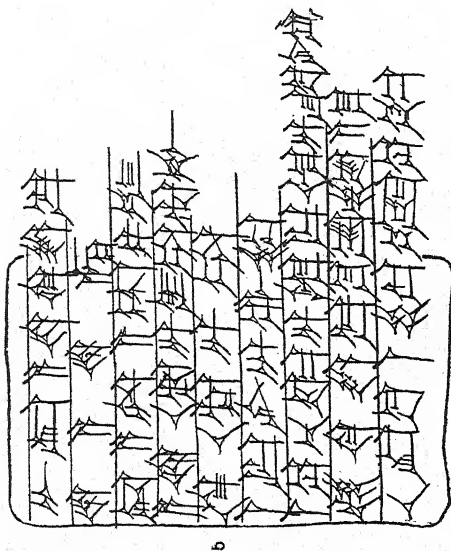


REVERSE

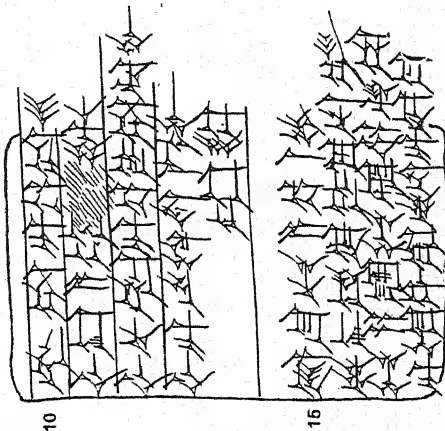


180

OBVERSE

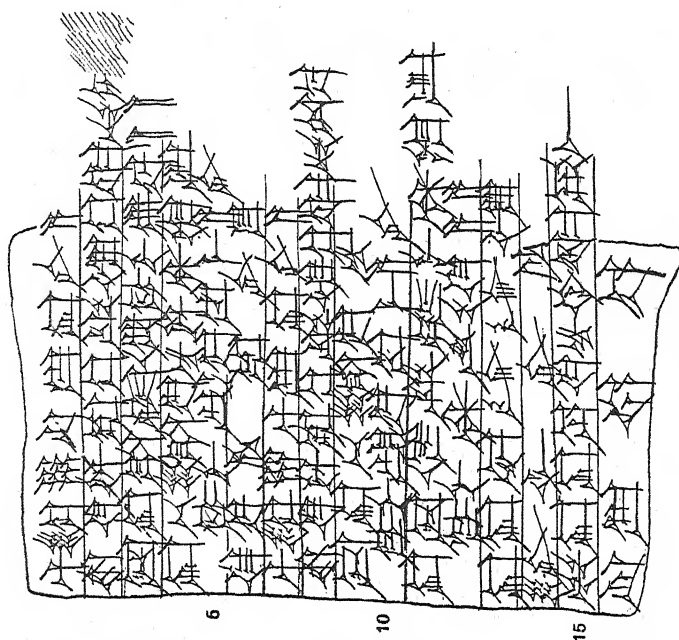


REVERSE

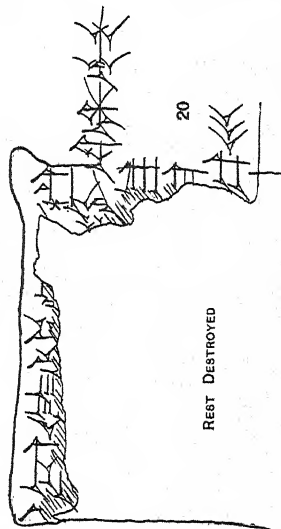


181

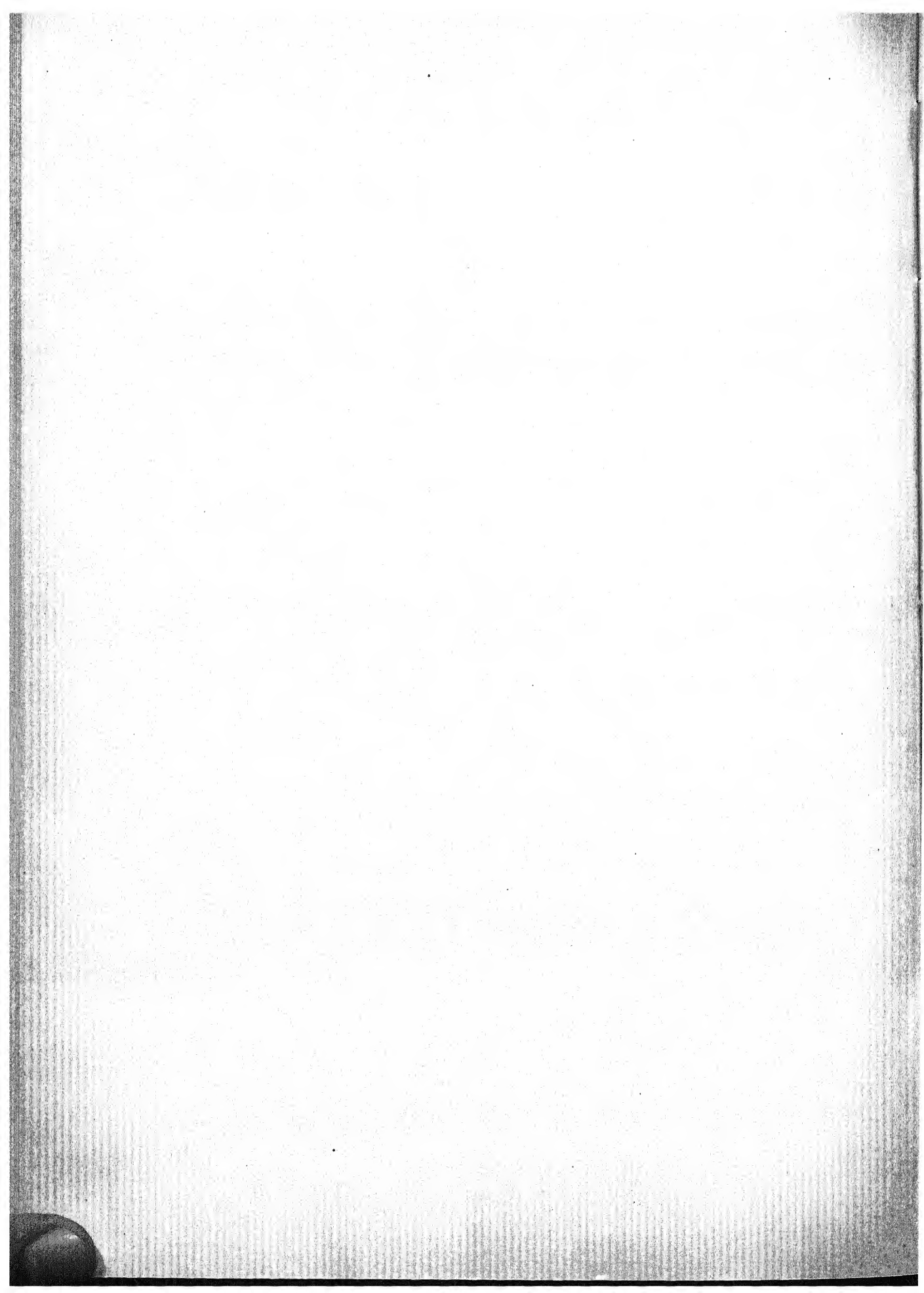
OBVERSE



REVERSE

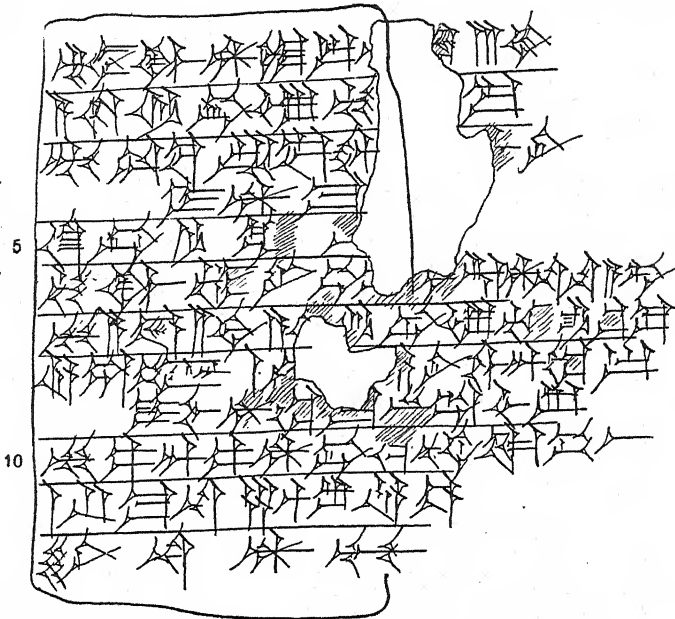


REST DESTROYED

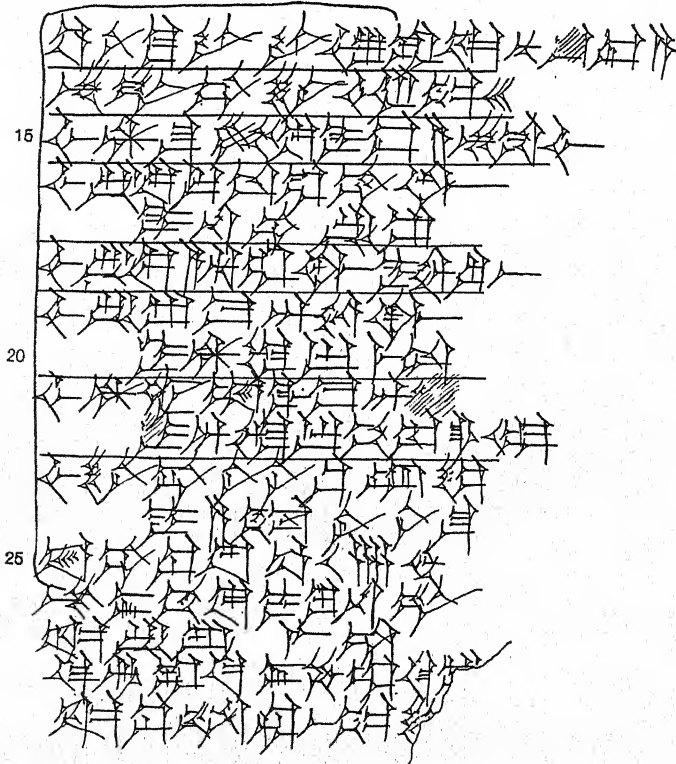


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OBVERSE

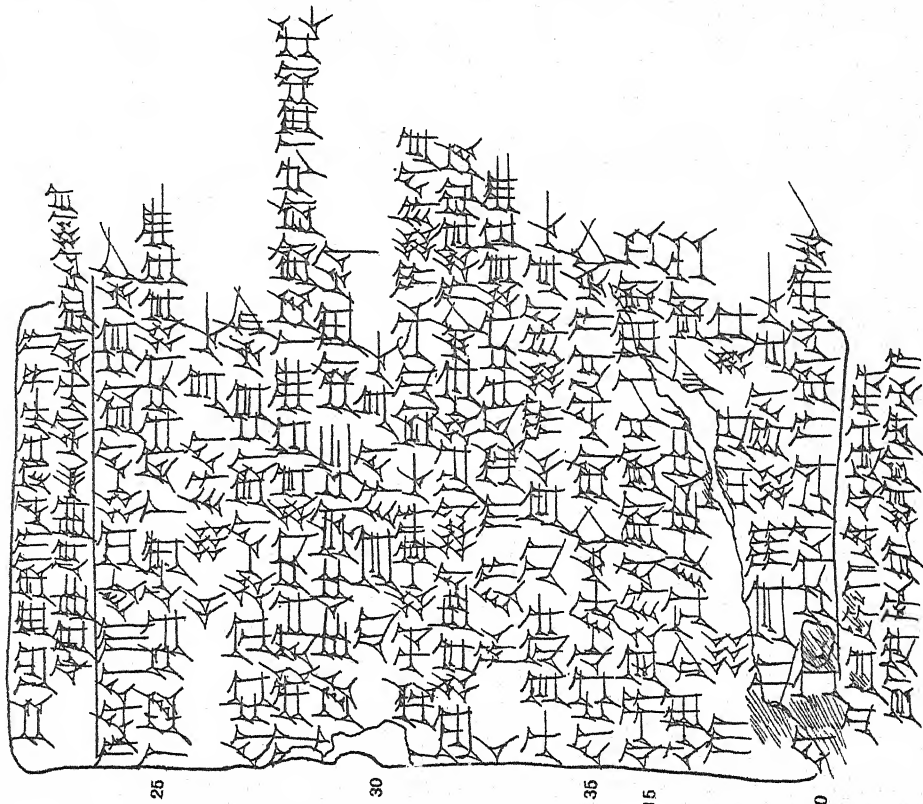


REVERSE



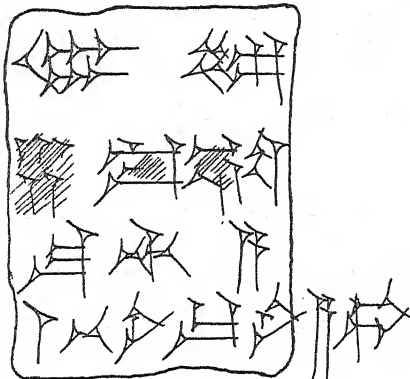
183

REVERSE

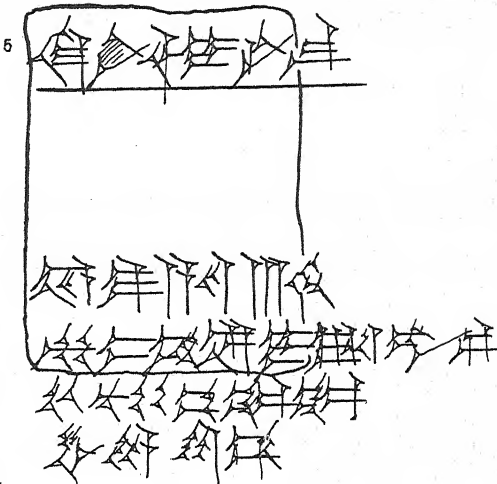


184

OBVERSE

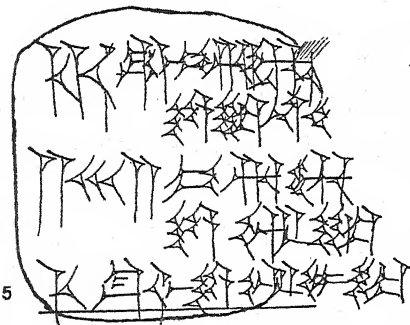


REVERSE

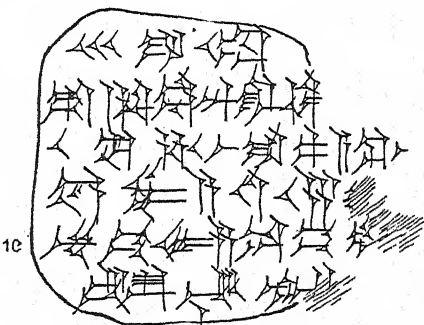


185

OBVERSE



REVERSE

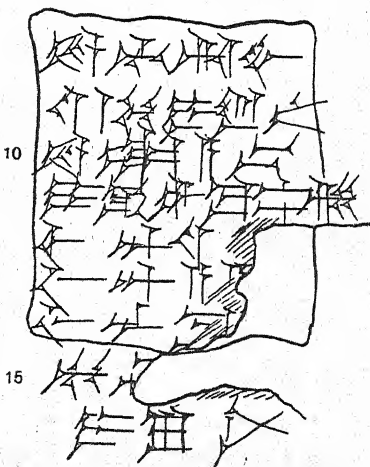


186

OBVERSE



REVERSE

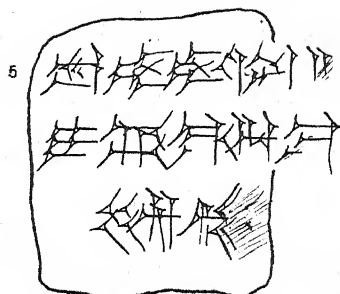


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OBVERSE



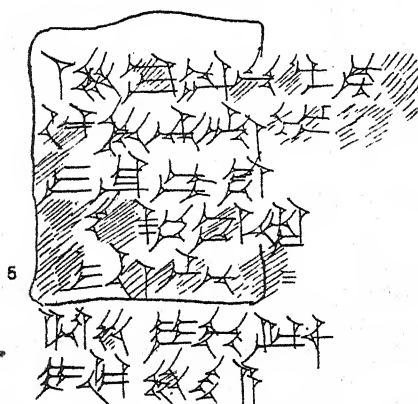
REVERSE



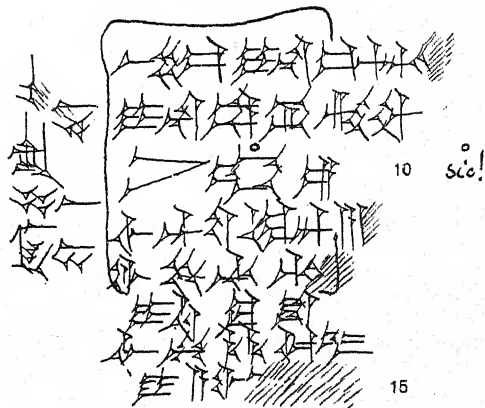
188

TABLET

OBVERSE



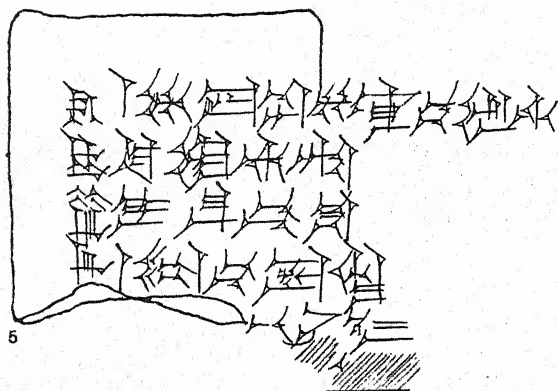
REVERSE



CASE

REVERSE

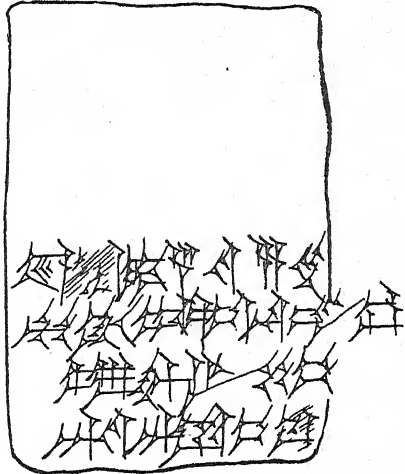
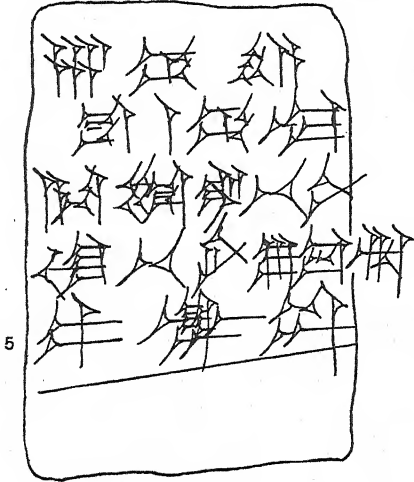
OBVERSE



OBVERSE

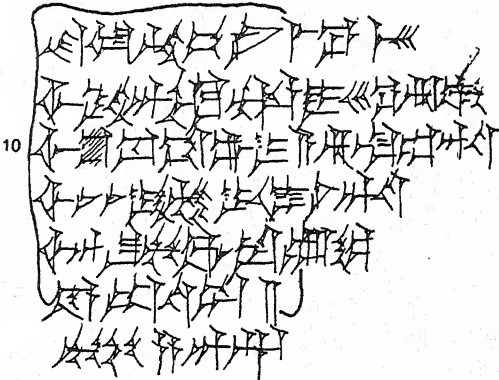
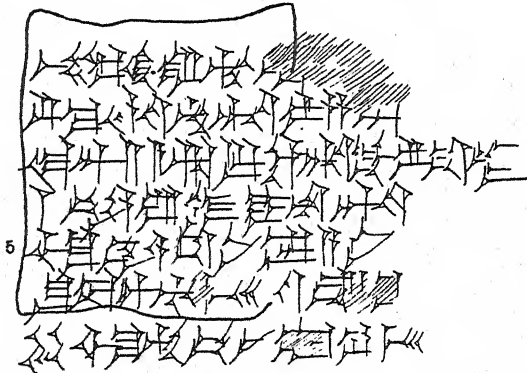
189

REVERSE



OBVERSE

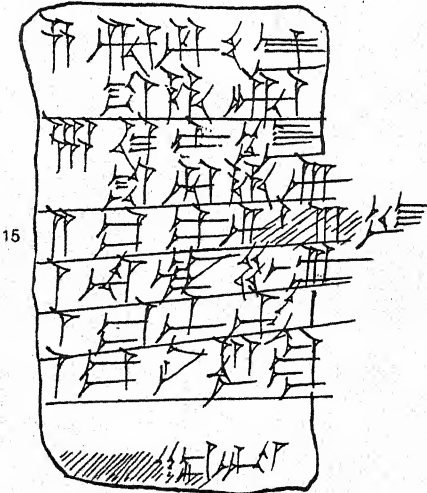
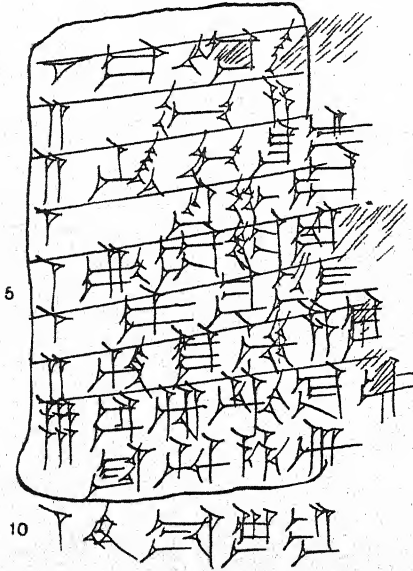
REVERSE

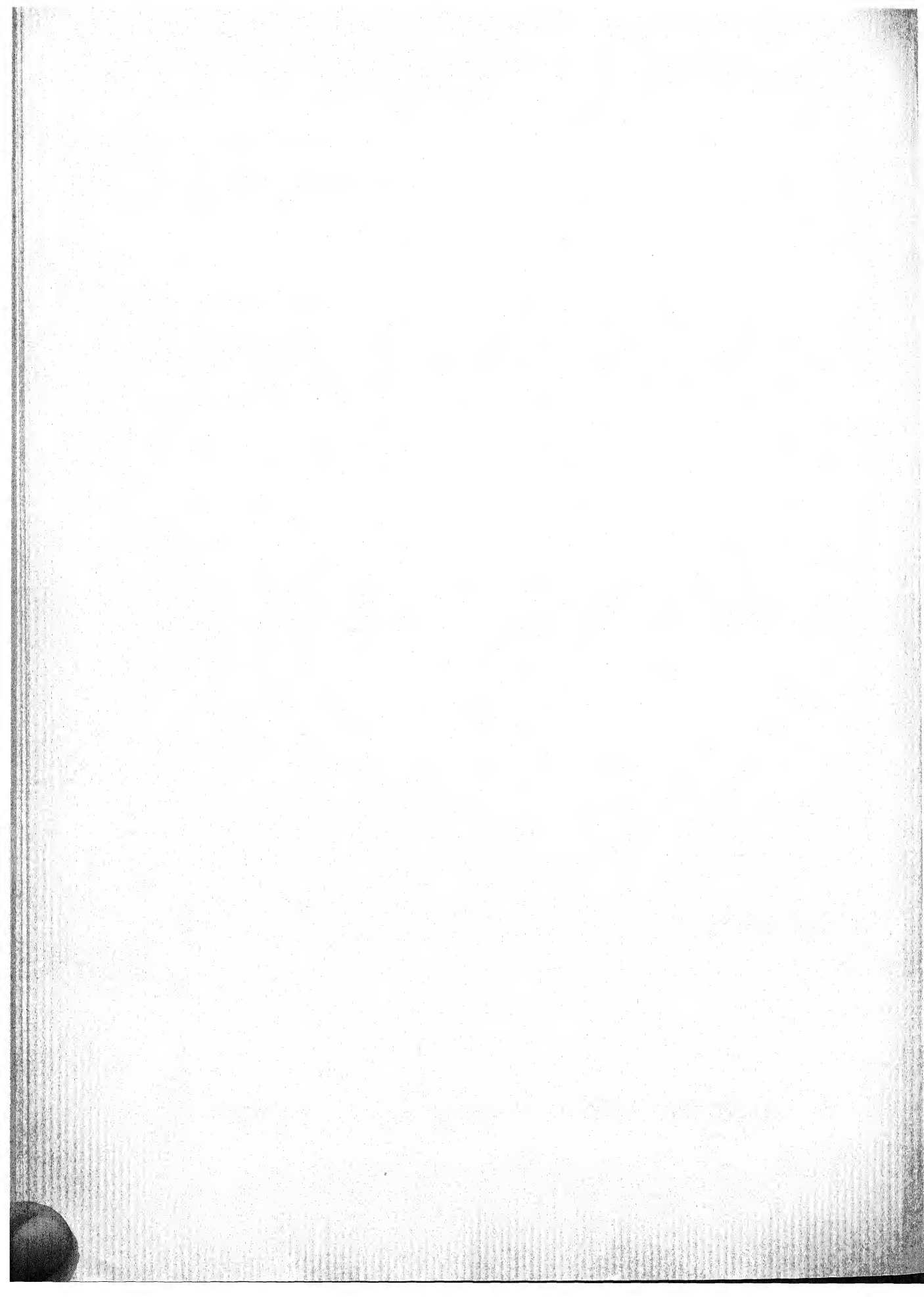


OBVERSE

191

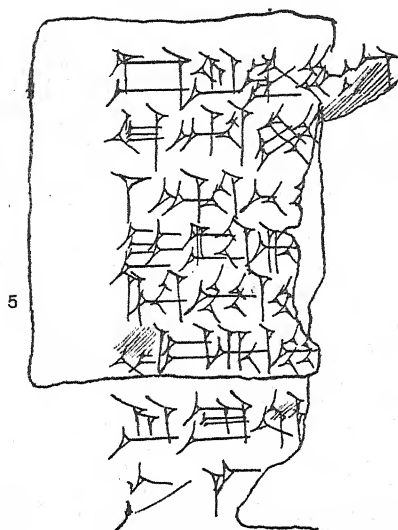
REVERSE



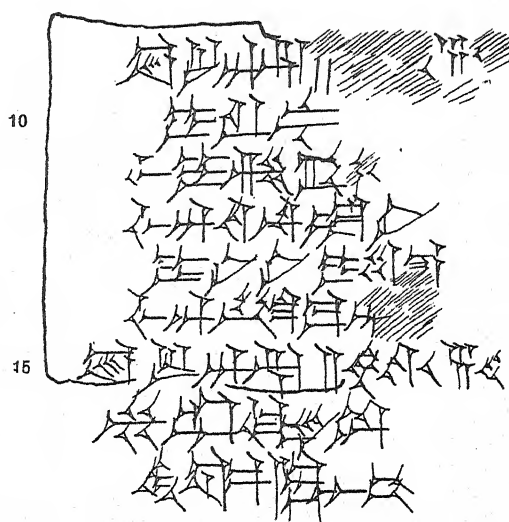


192

OBVERSE

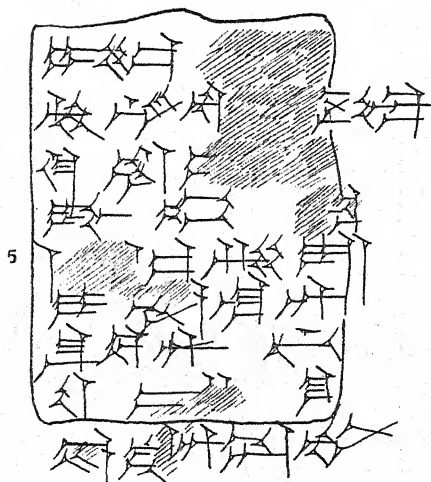


REVERSE

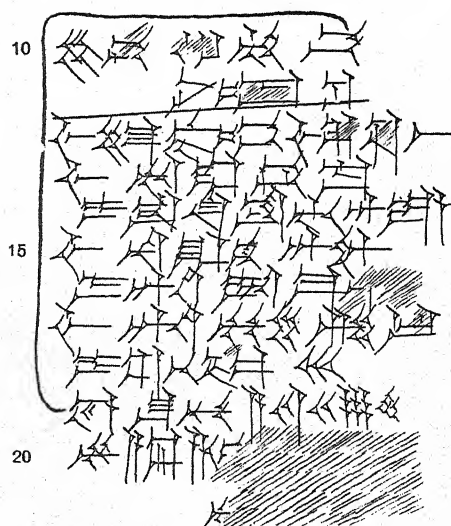


193

OBVERSE



REVERSE

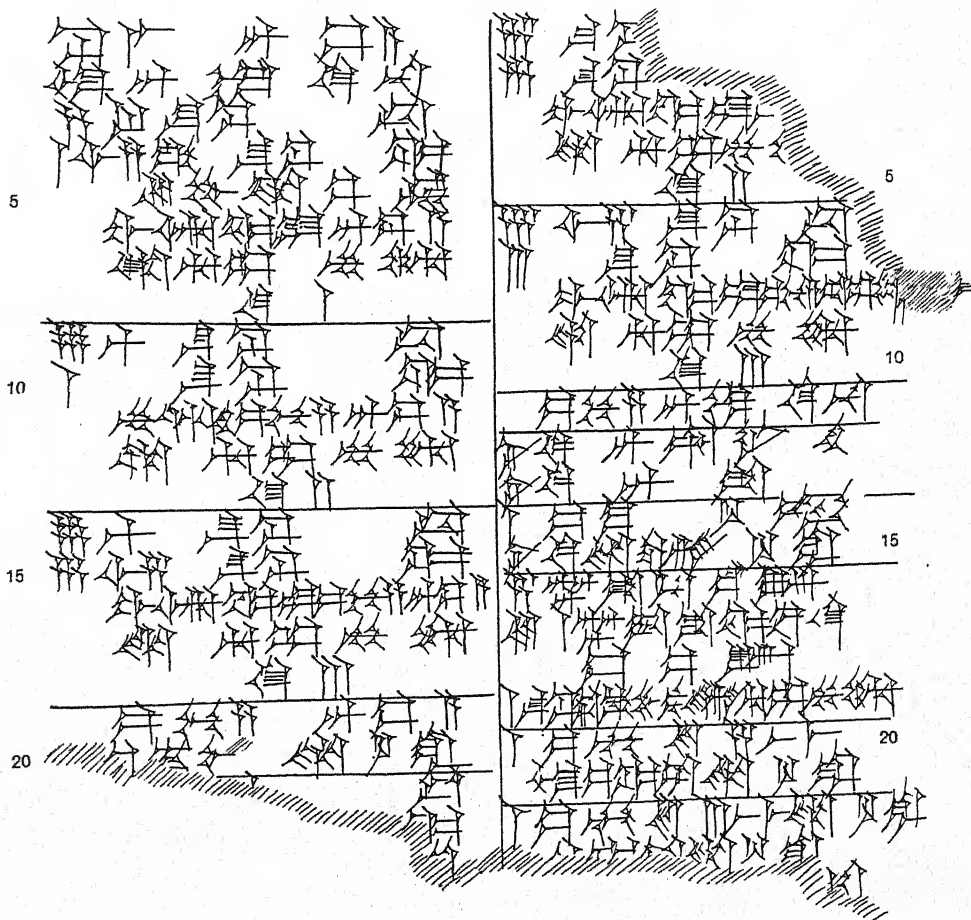


194

OBVERSE

COL. 1

COL. 2

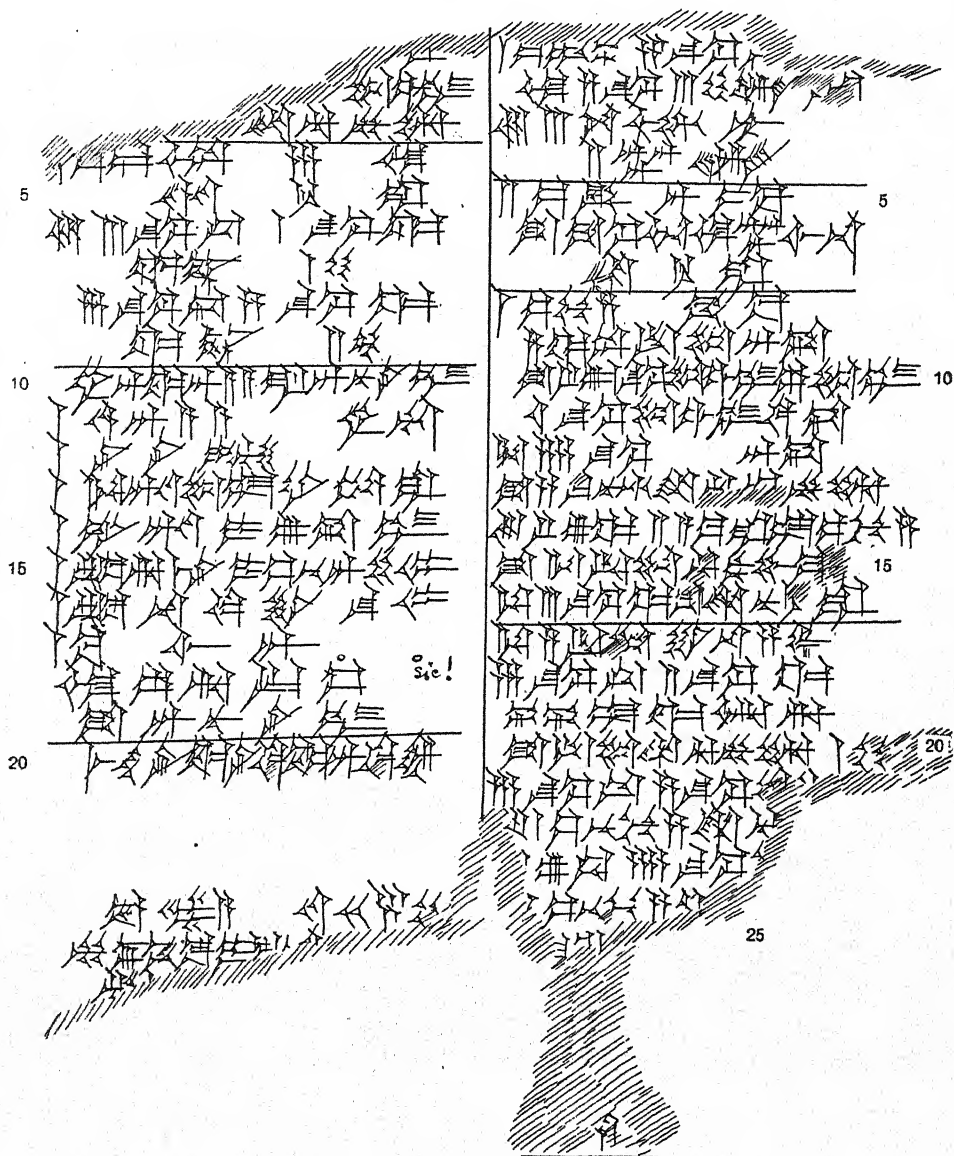


194

REVERSE

Col. 4

Col. 3



195

OBSERVE

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REVERSE

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196

OBSERVE

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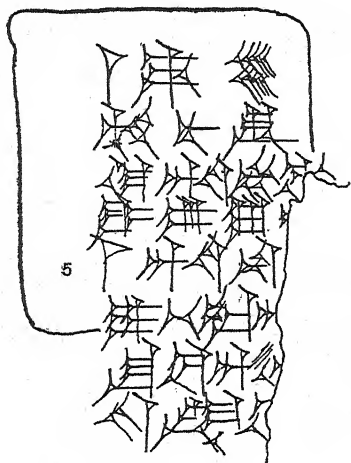
REVERSE

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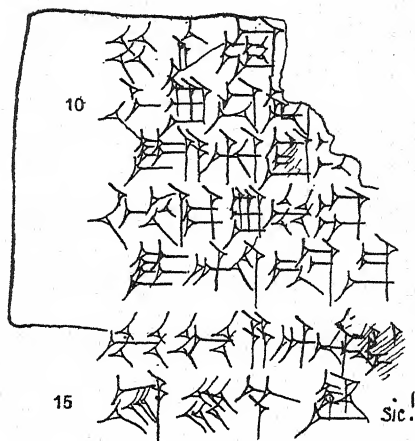
ERASURE

197

OBVERSE



REVERSE



198

OBVERSE

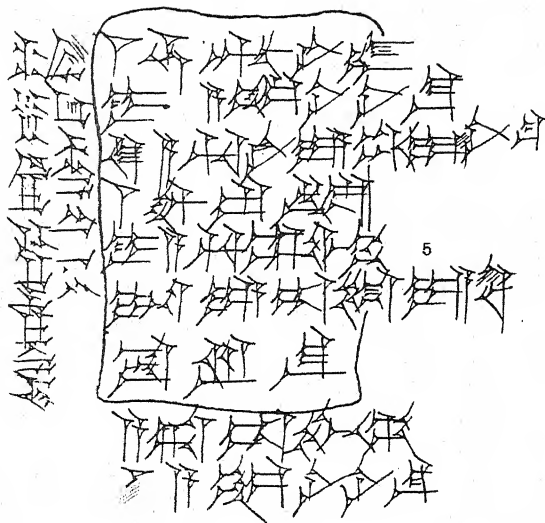


REVERSE

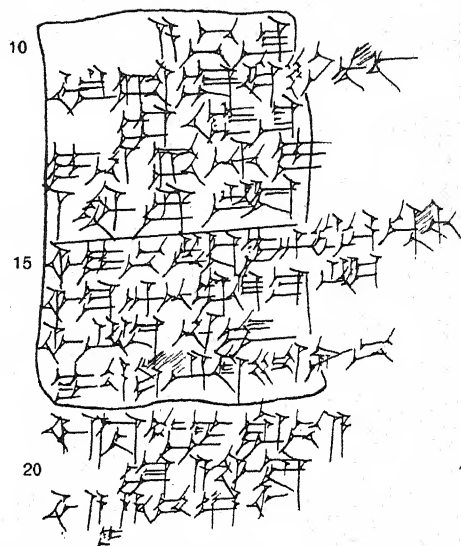


199

OBVERSE

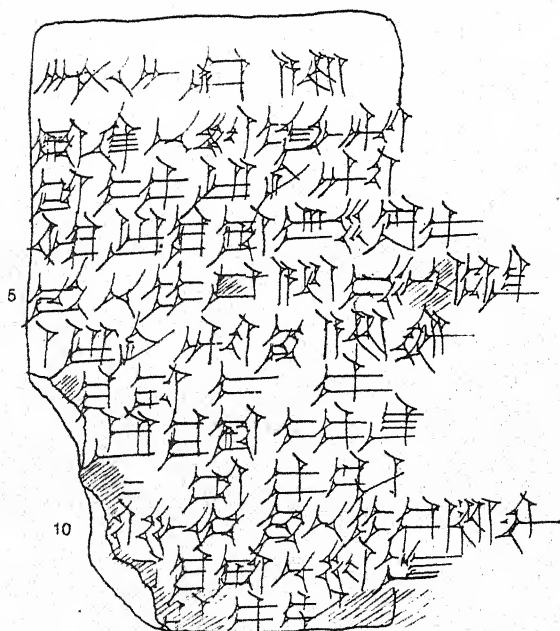


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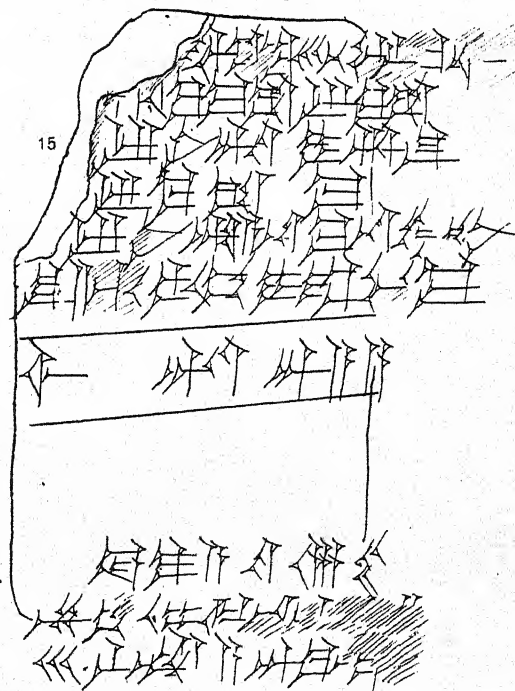


200

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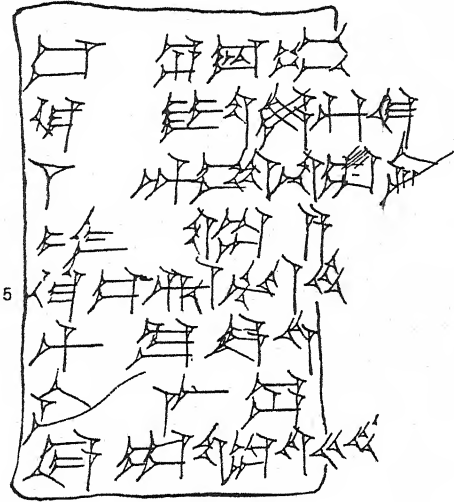


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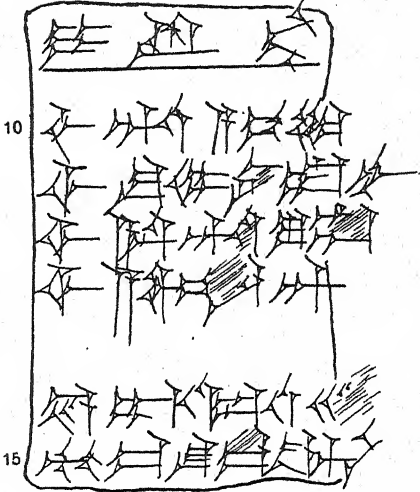


201

OBVERSE

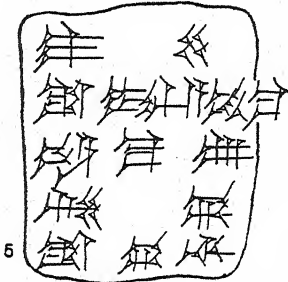


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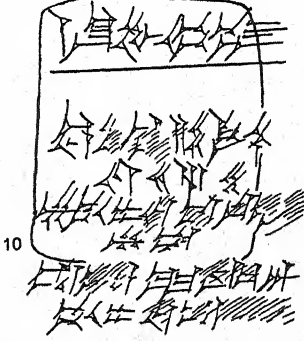


202

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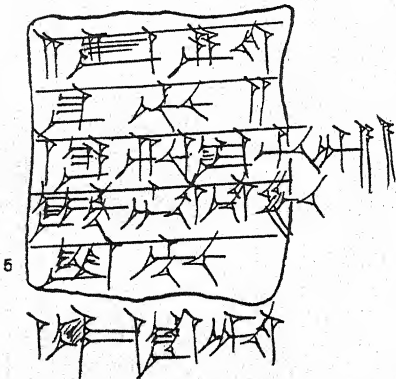


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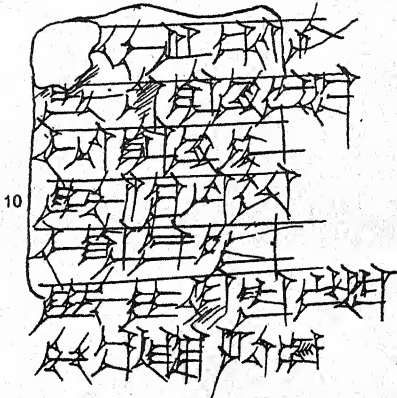


203

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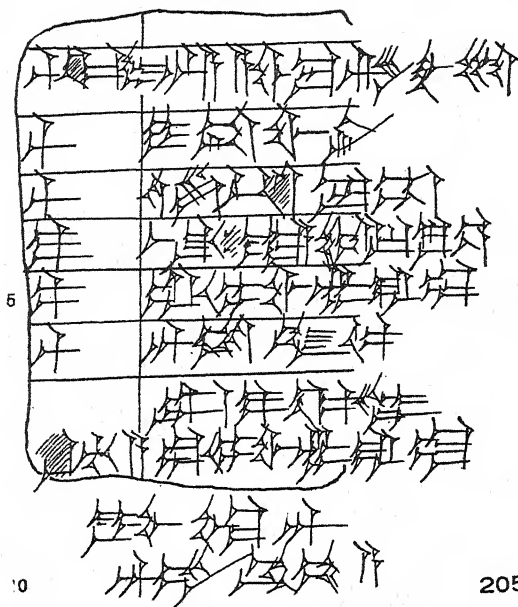


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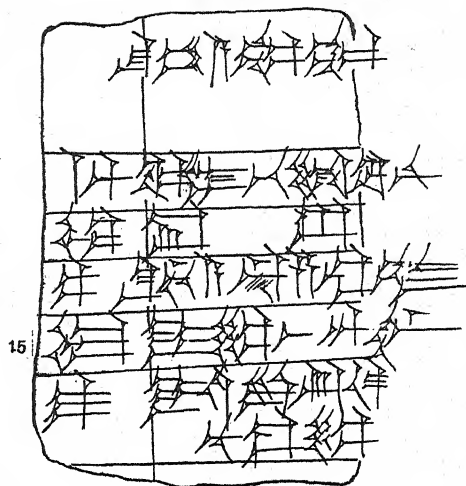


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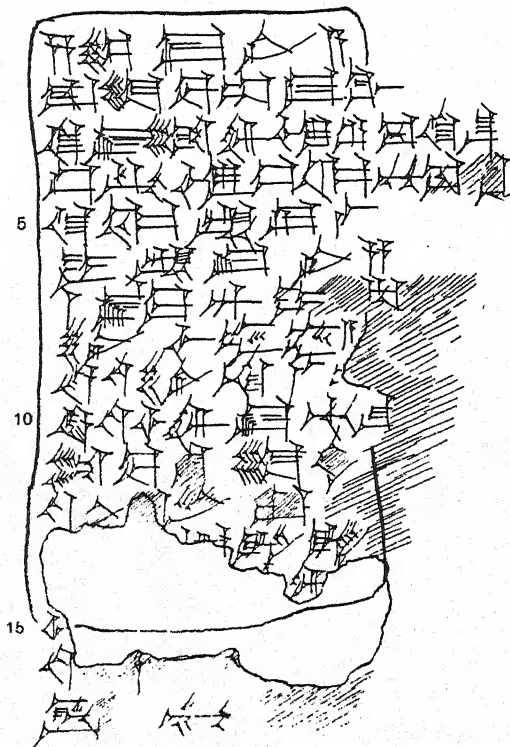


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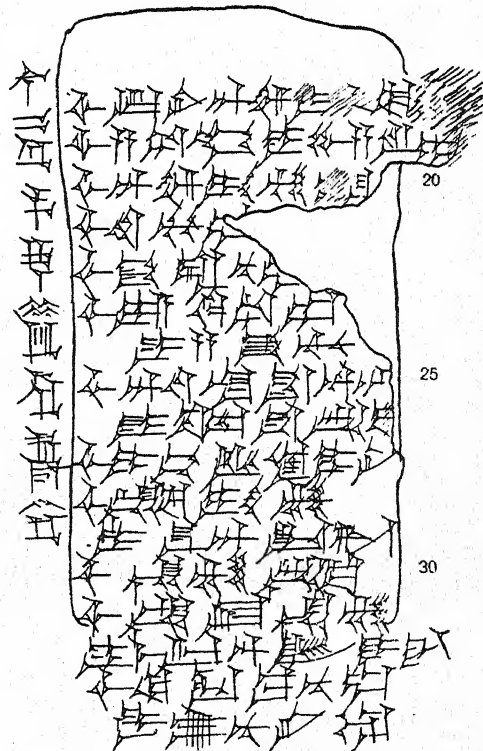


205

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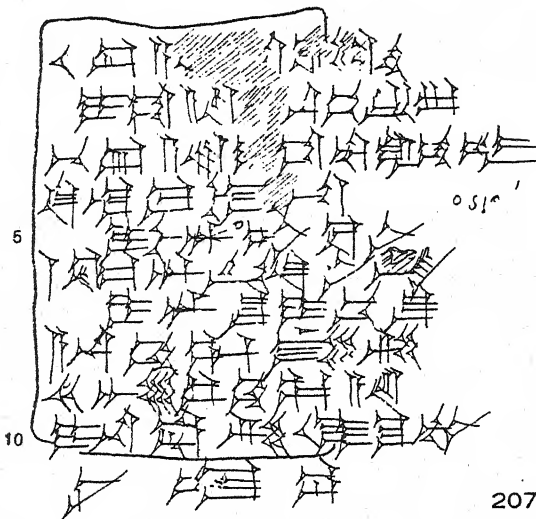


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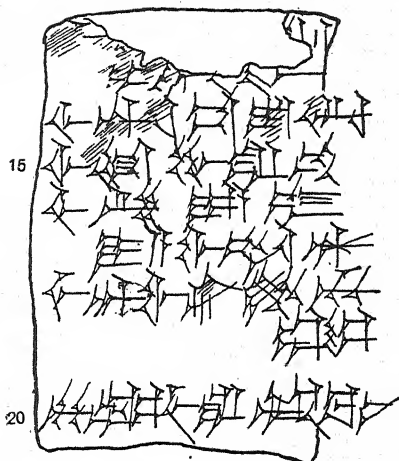


206

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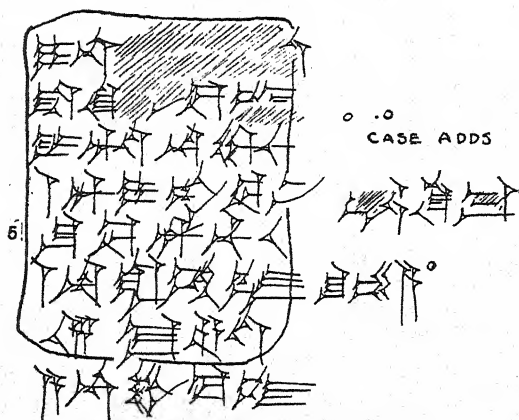


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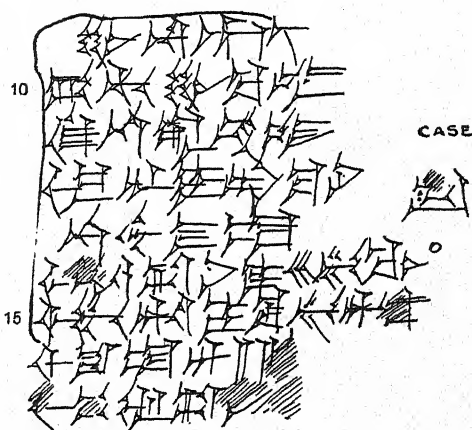


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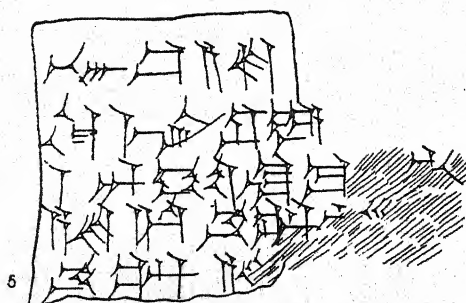


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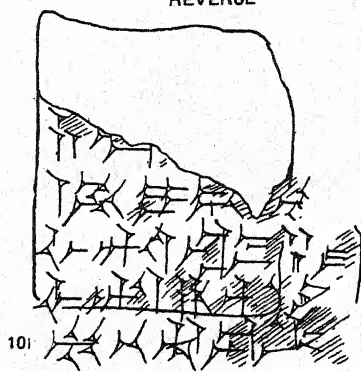


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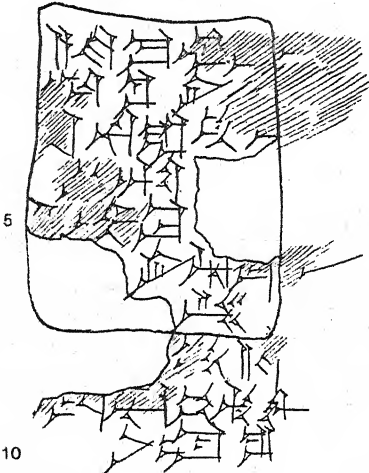


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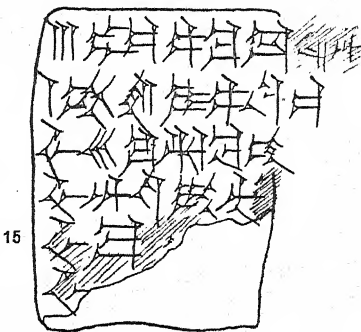


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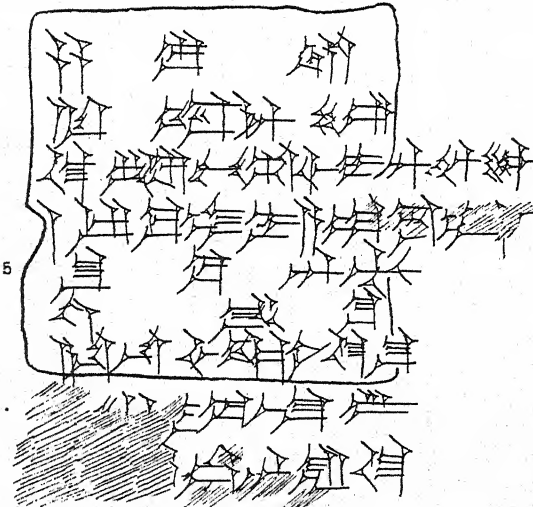


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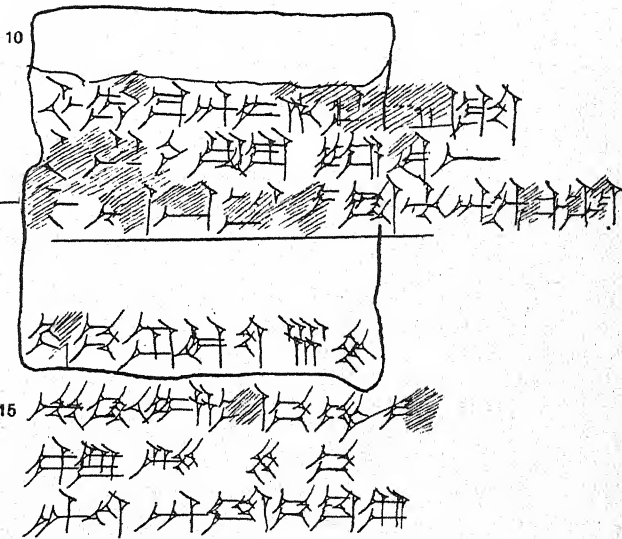


210

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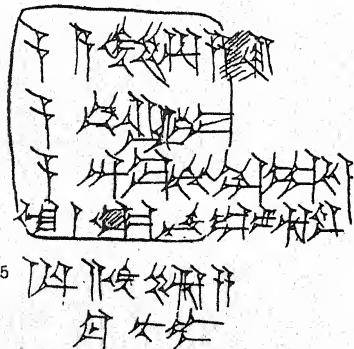


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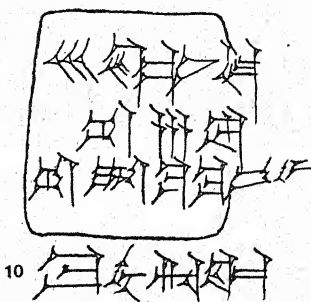


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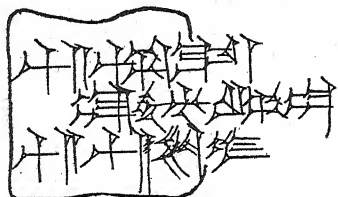


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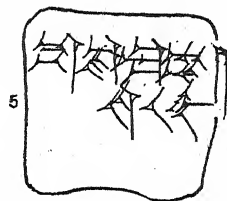


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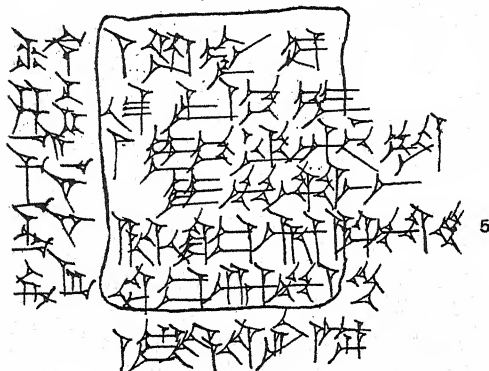


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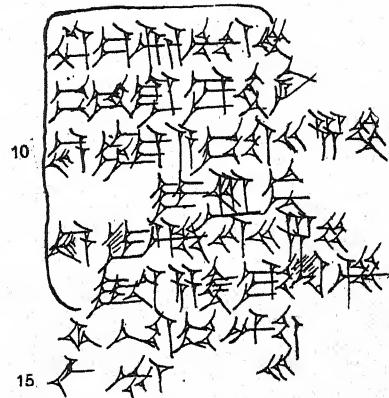


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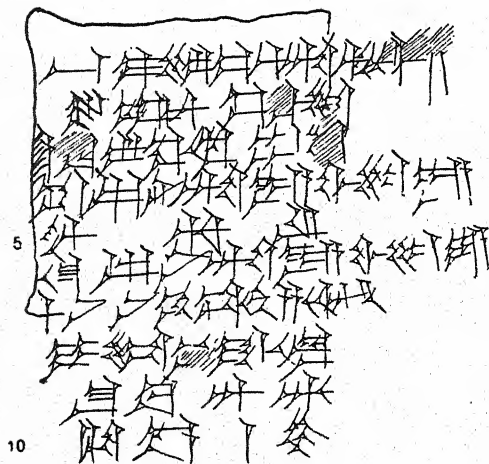


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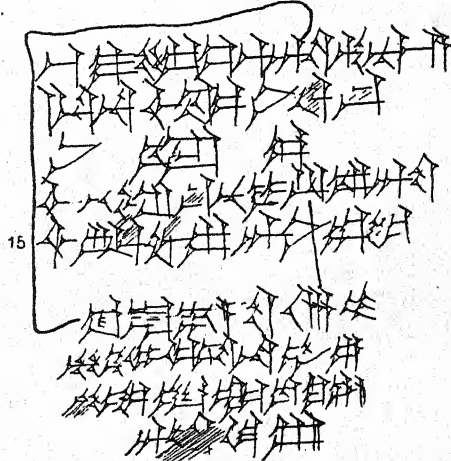


214

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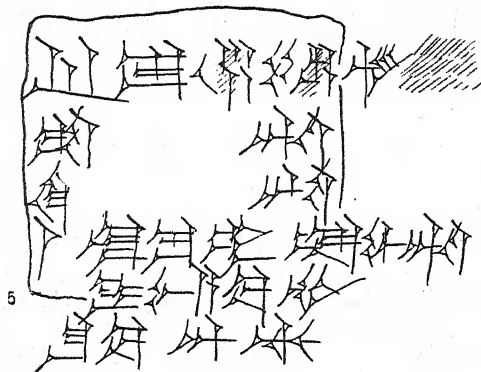


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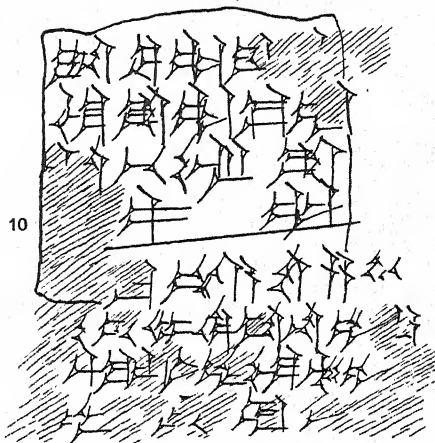


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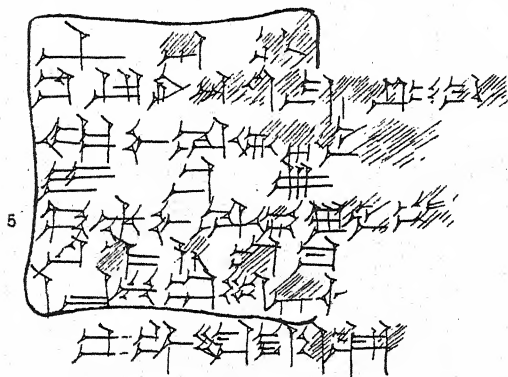


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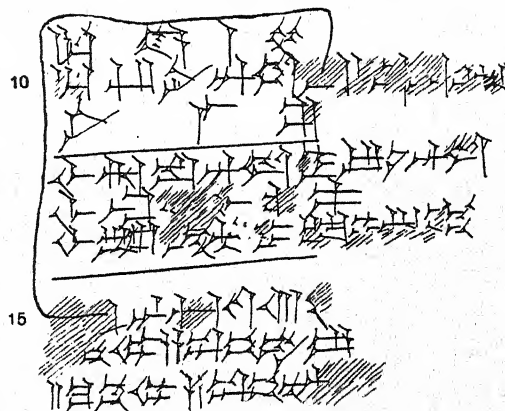


216

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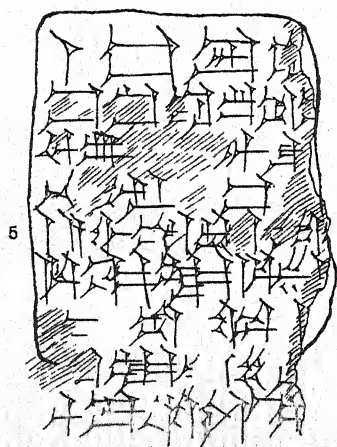


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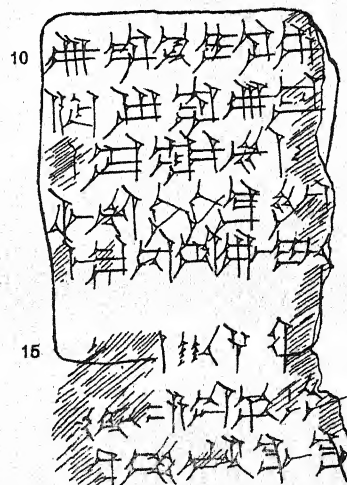


217

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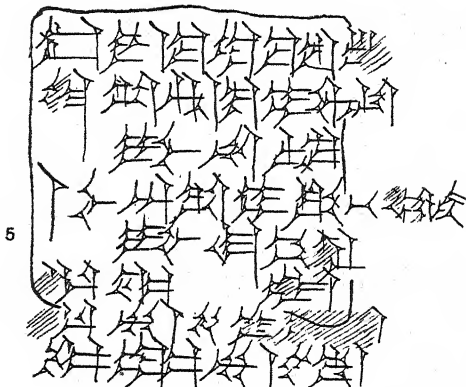
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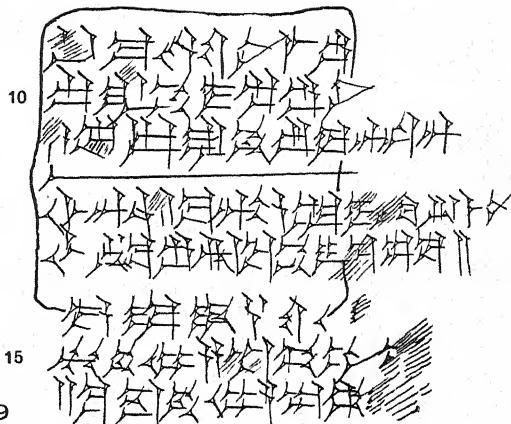
EDGE

218

OBVERSE



REVERSE

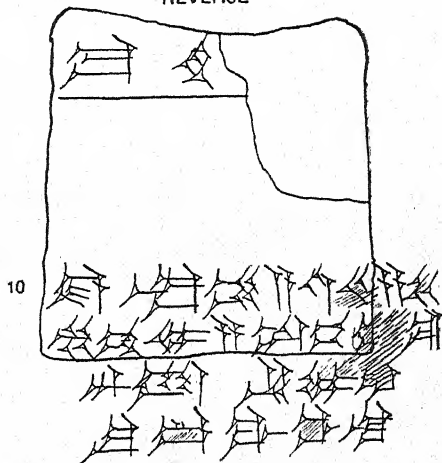


219

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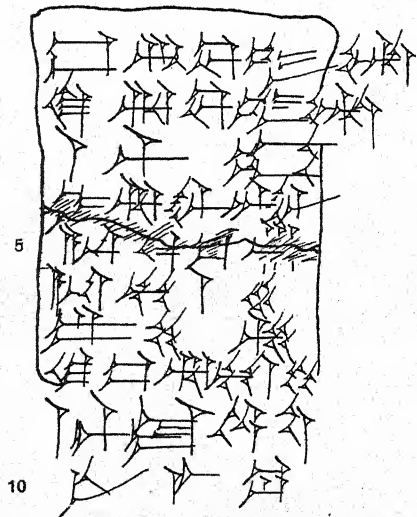


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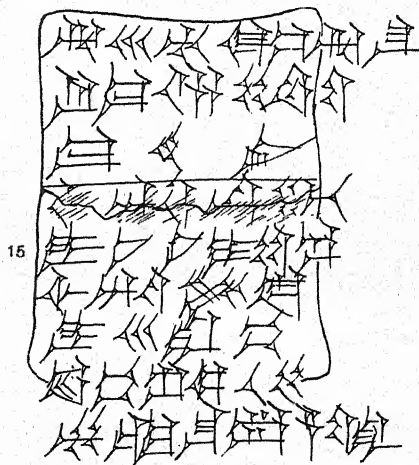


220

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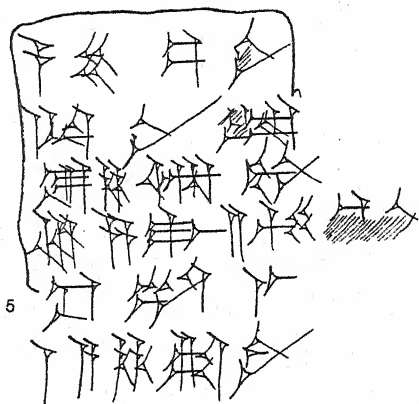


REVERSE



221

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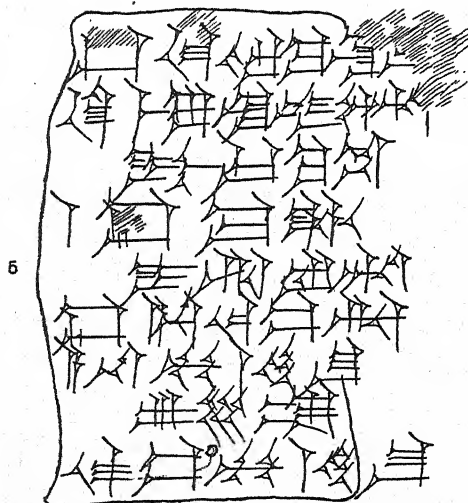


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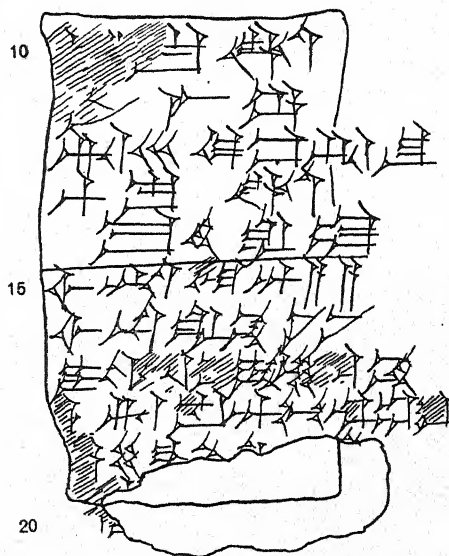


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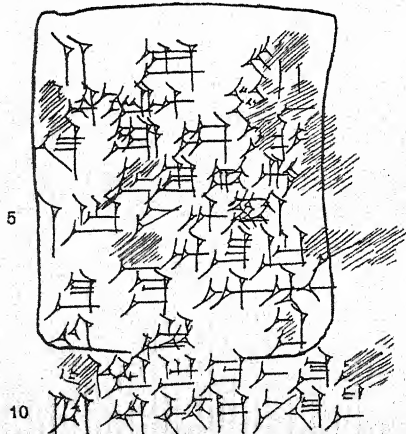
OBVERSE



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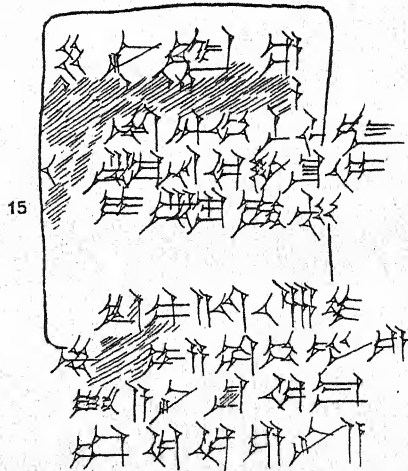


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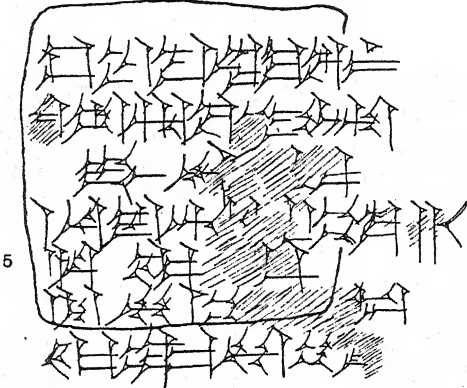
223

REVERSE



224

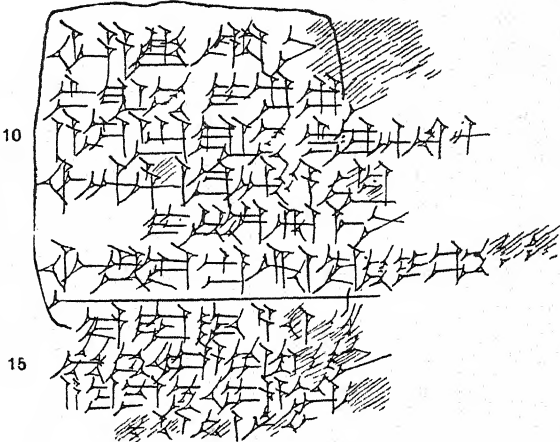
OBVERSE



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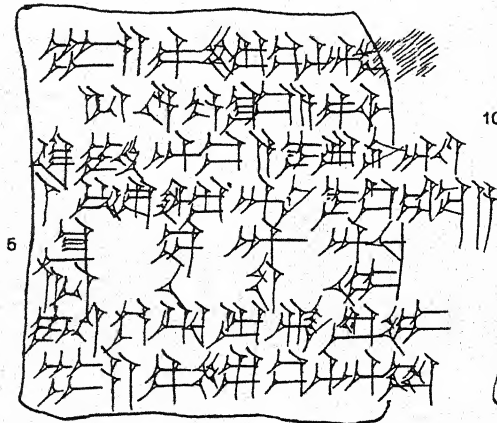


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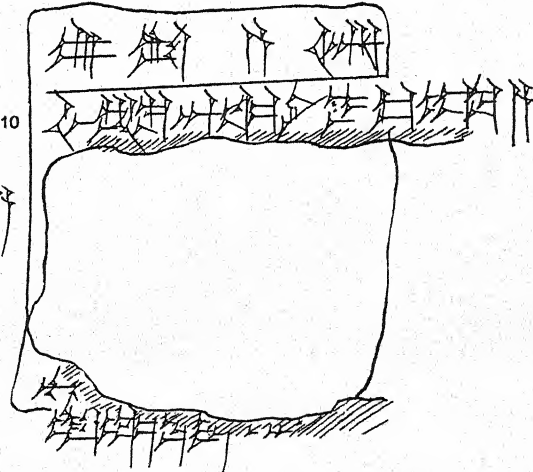


225

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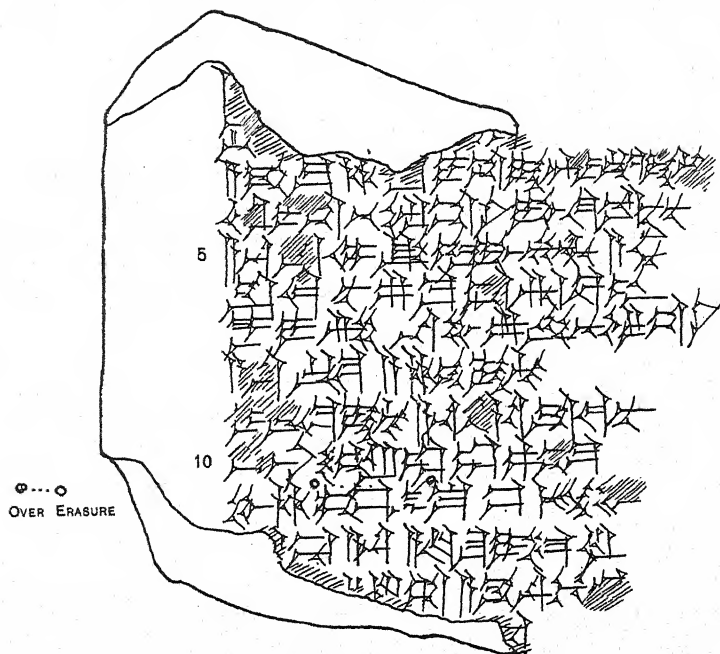


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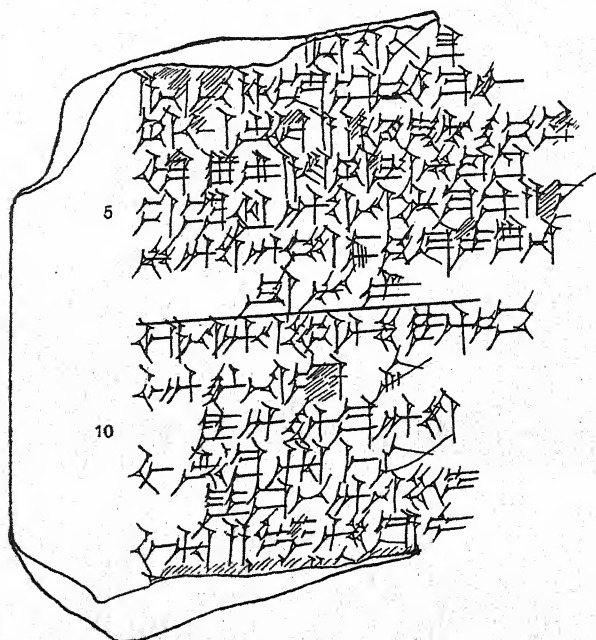


226

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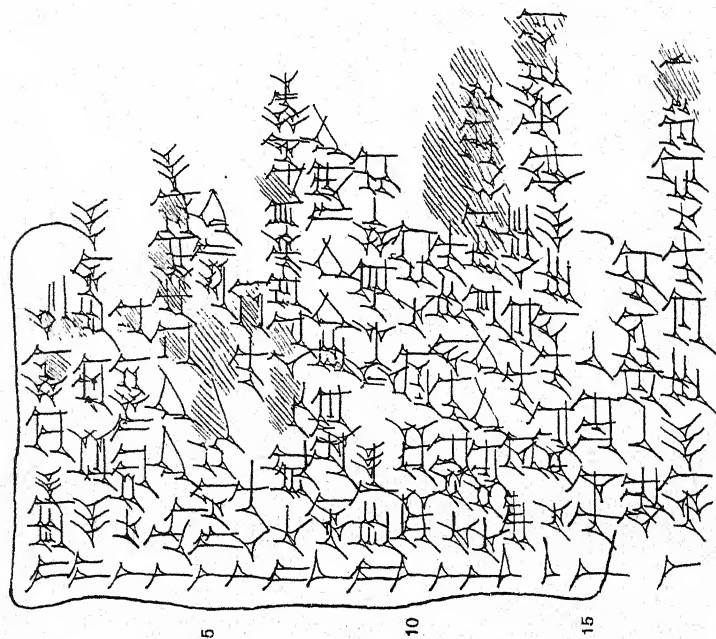


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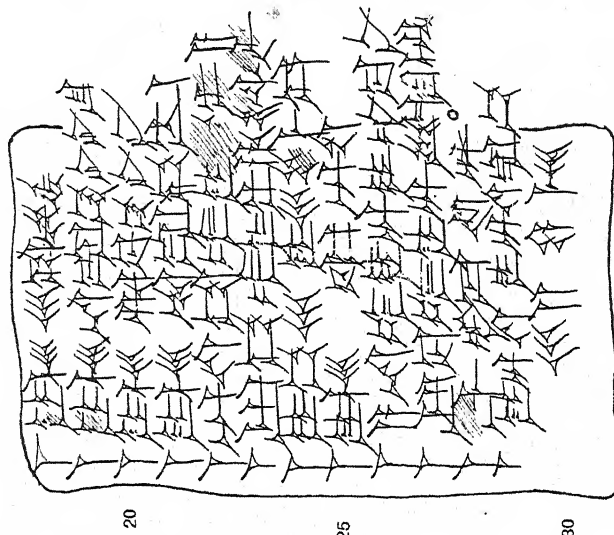


227

OBVERSE



REVERSE

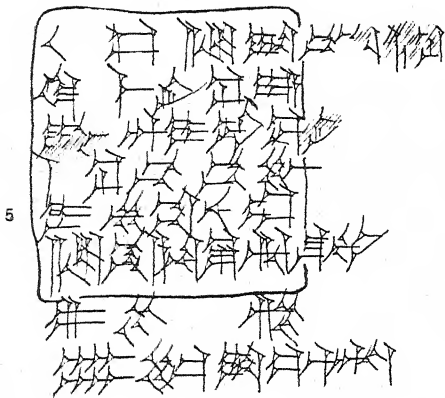


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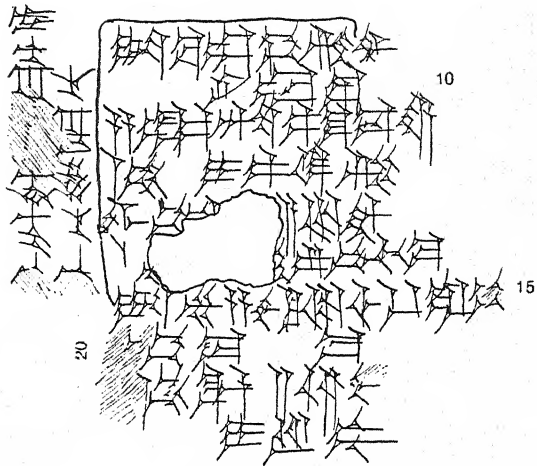
228

TABLET

OBVERSE

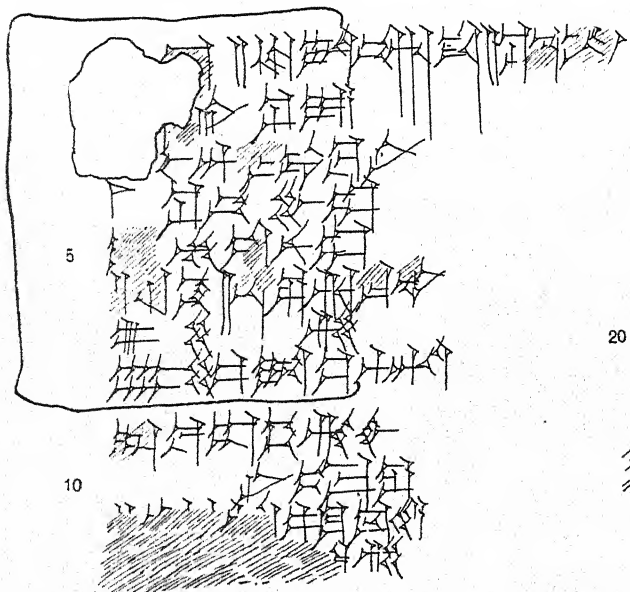


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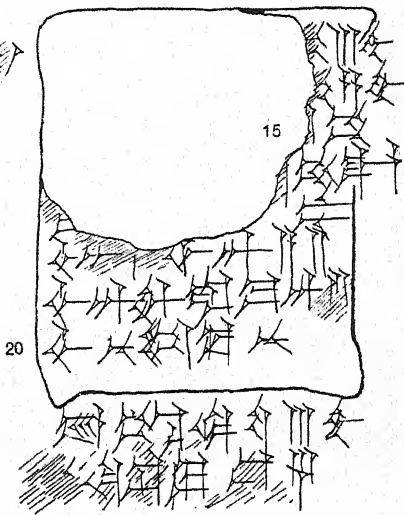


CASE

OBVERSE



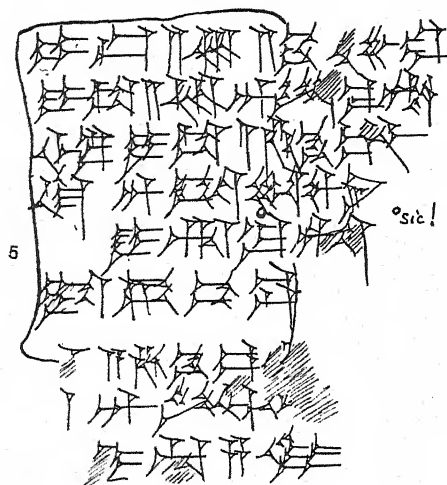
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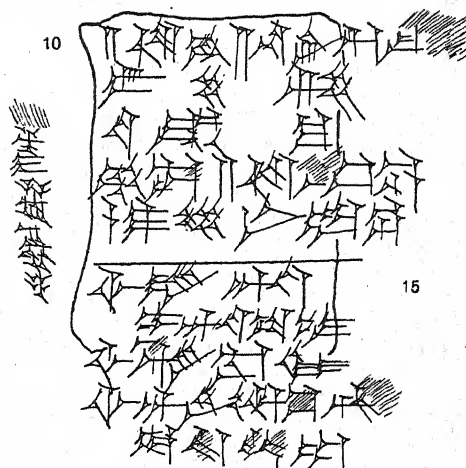
229

TABLET

OBVERSE



REVERSE

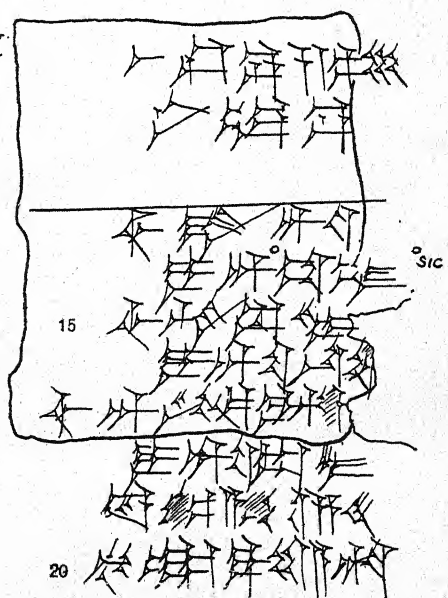


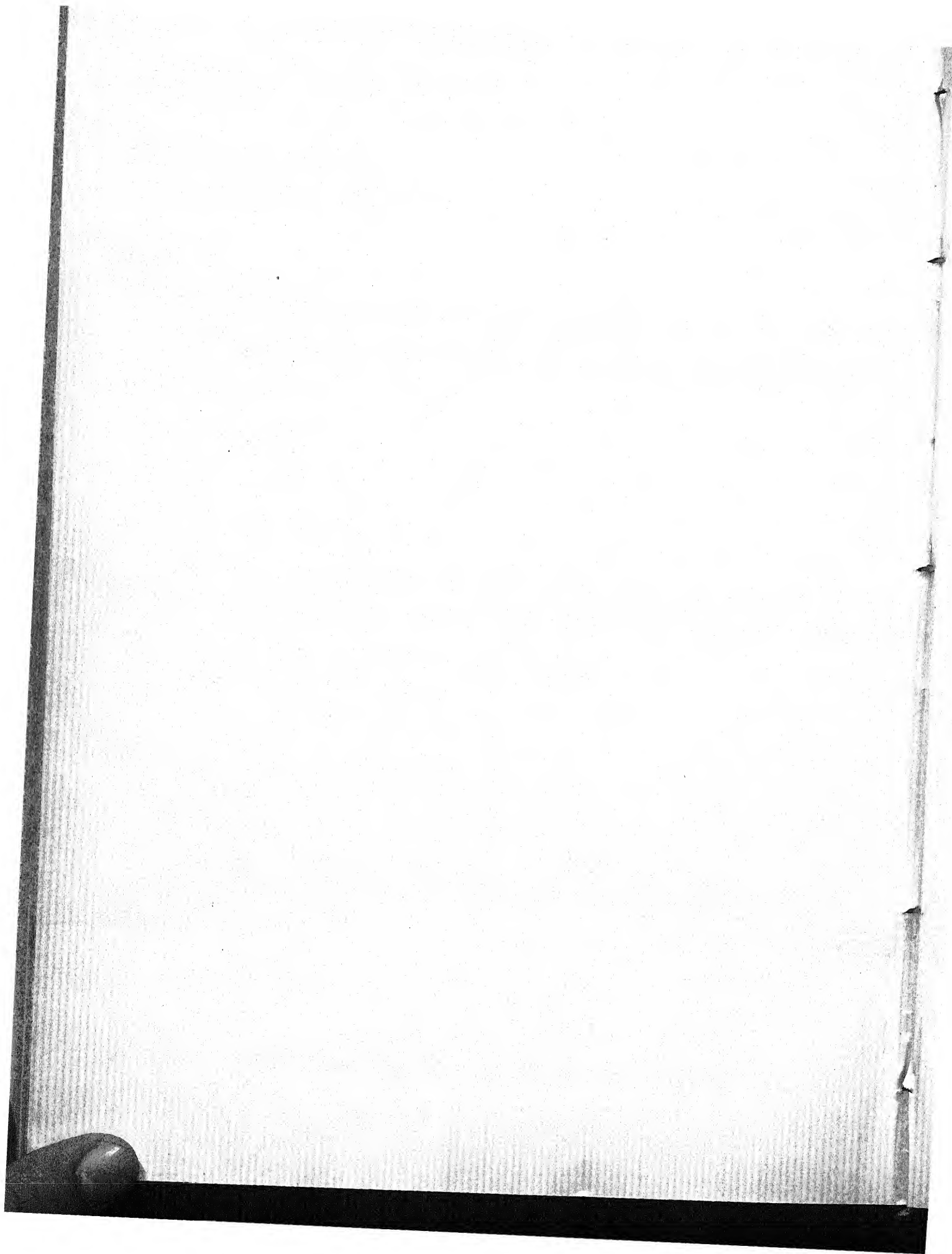
CASE

OBVERSE

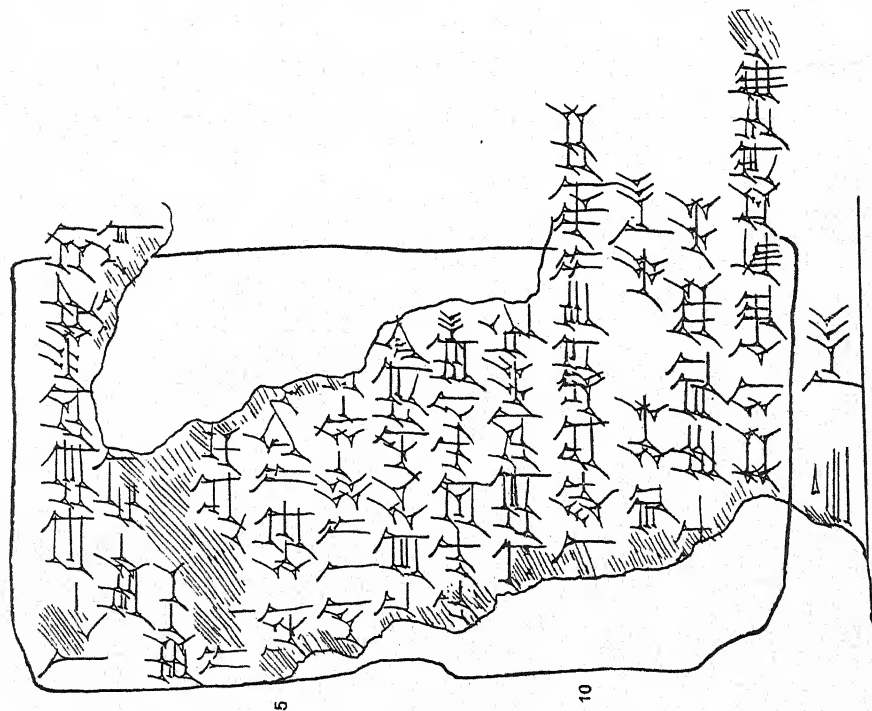


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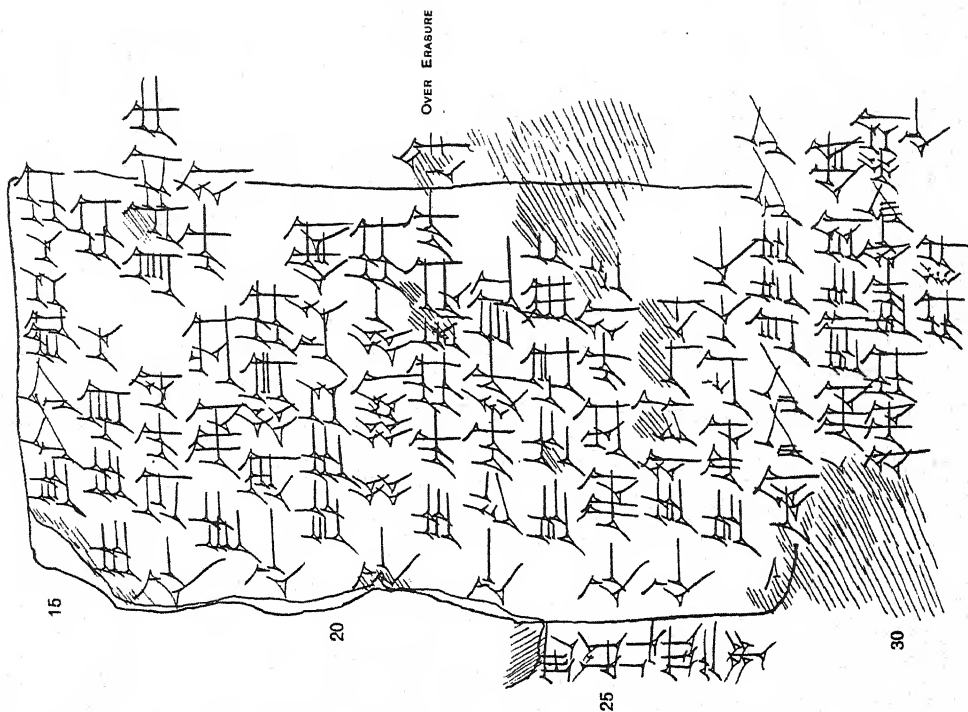


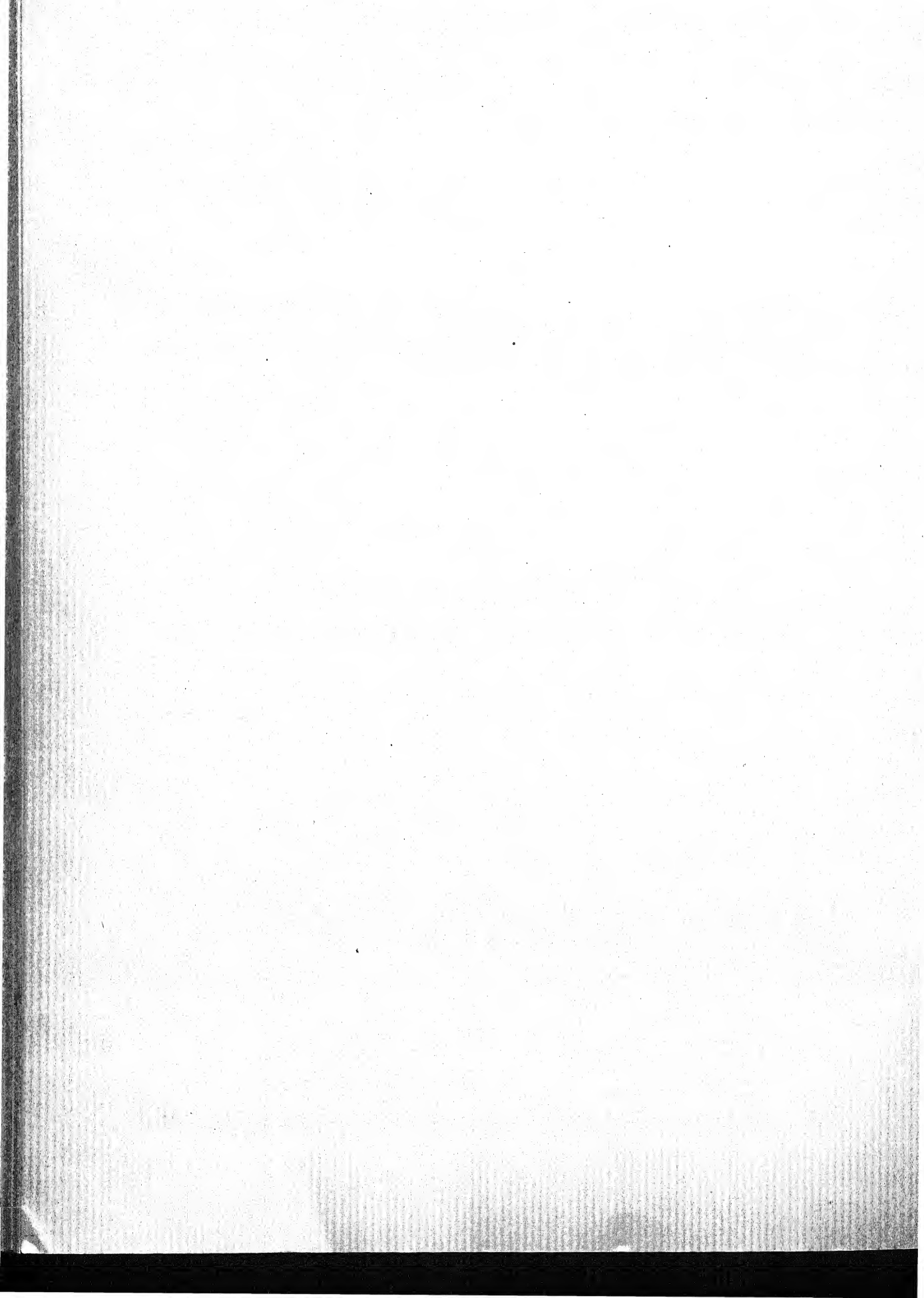


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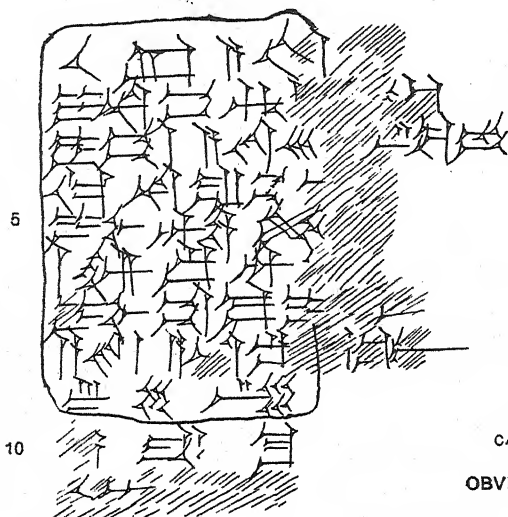




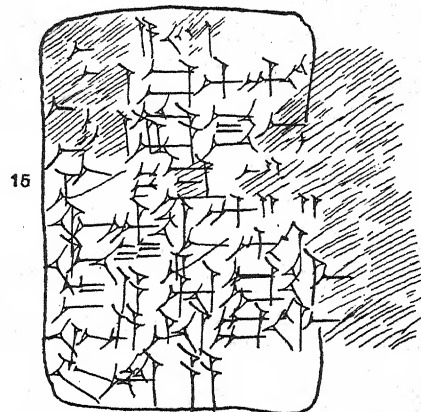
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TABLET

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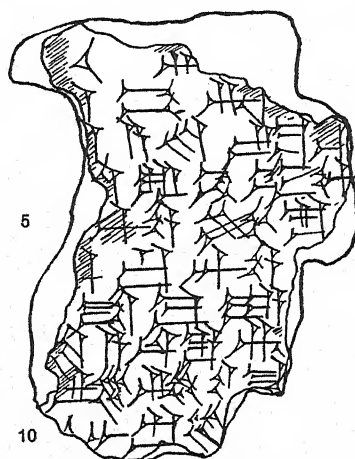


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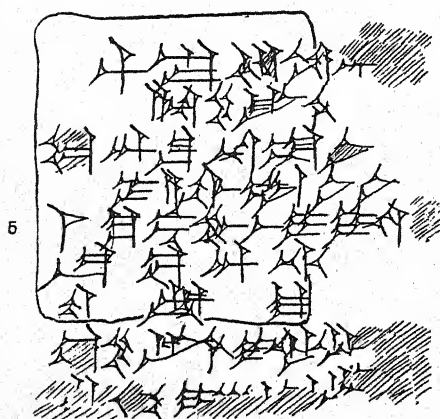
CASE

OBVERSE

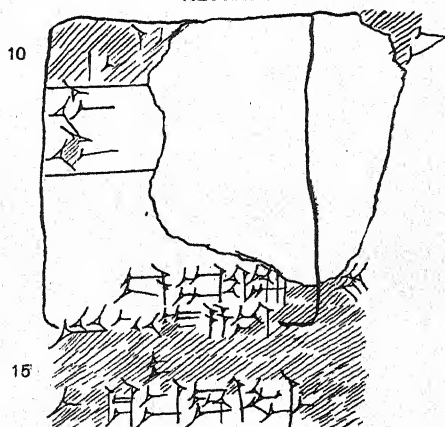


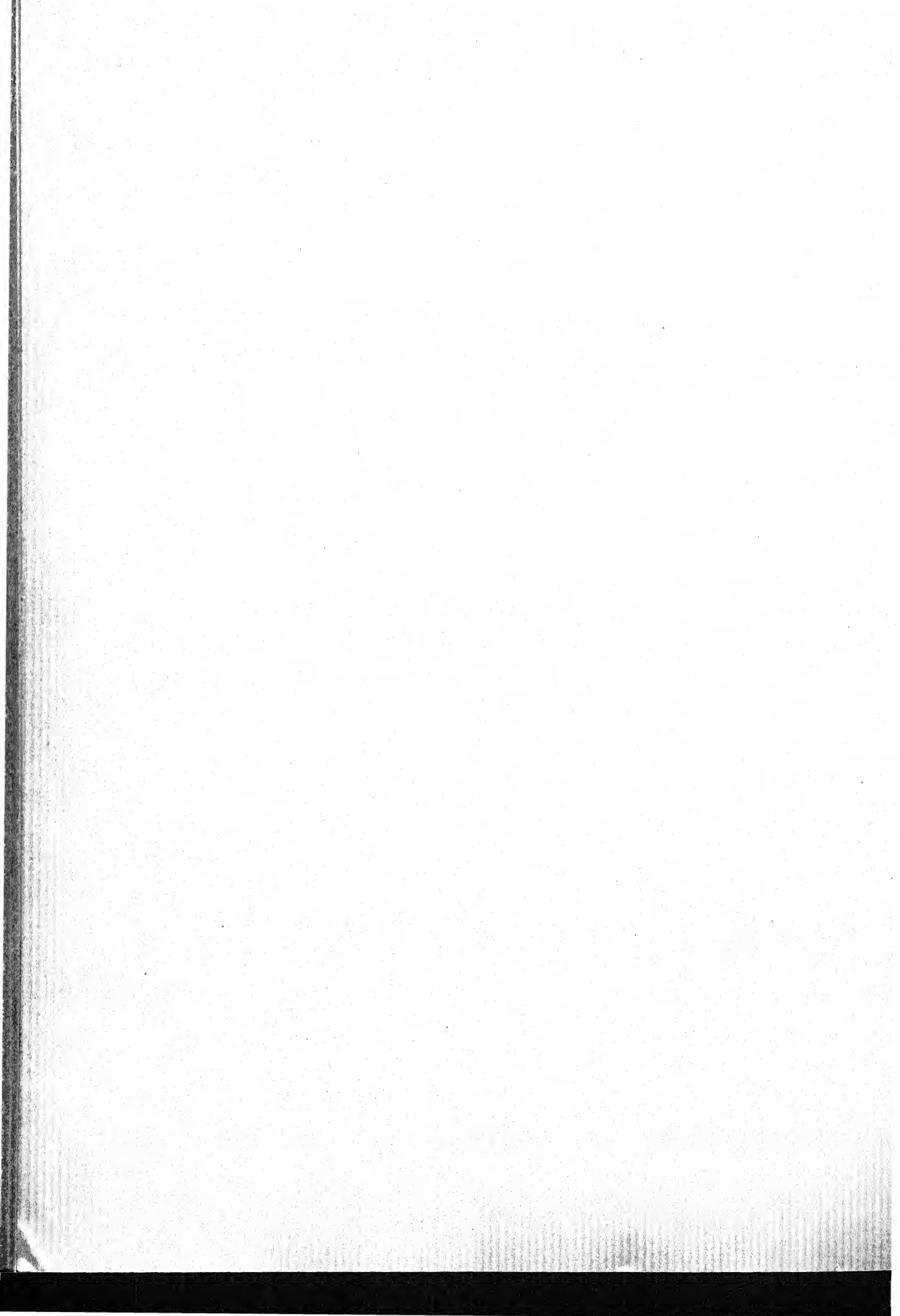
232

OBVERSE



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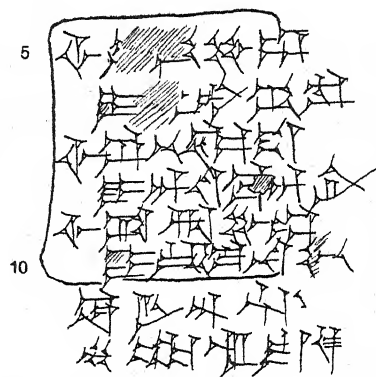
233

TABLET

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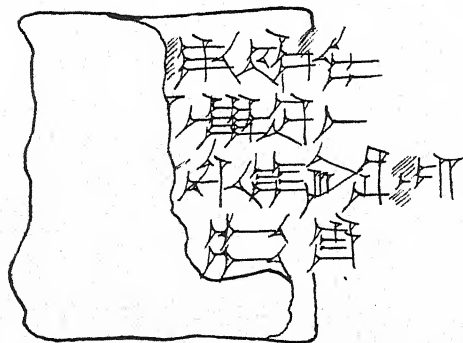


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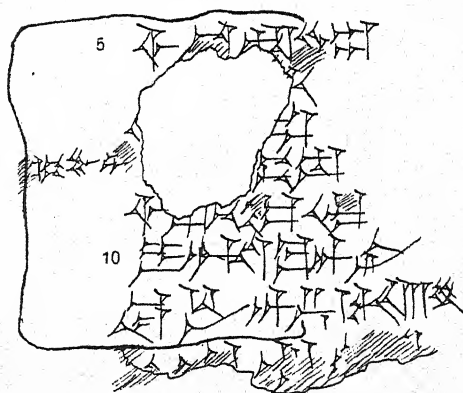


CASE

OBVERSE



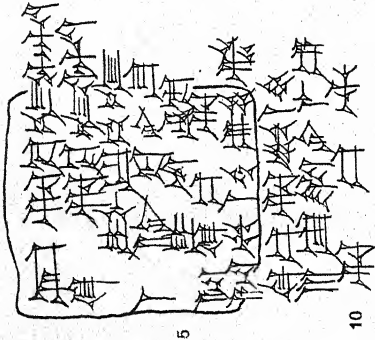
REVERSE



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TABLET

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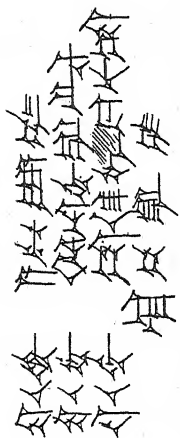


REVERSE



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OBVERSE

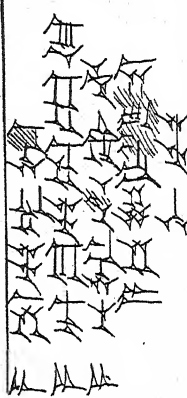


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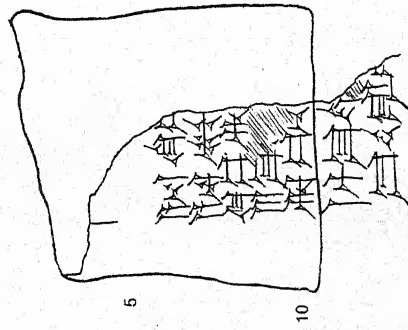


Lo. E.



CASE

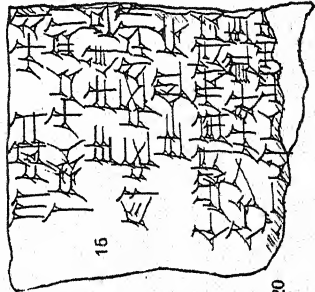
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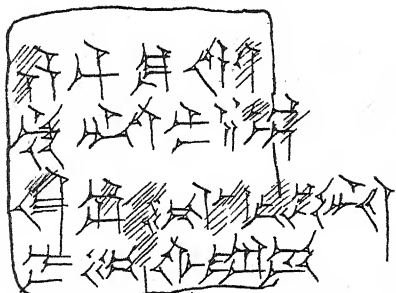


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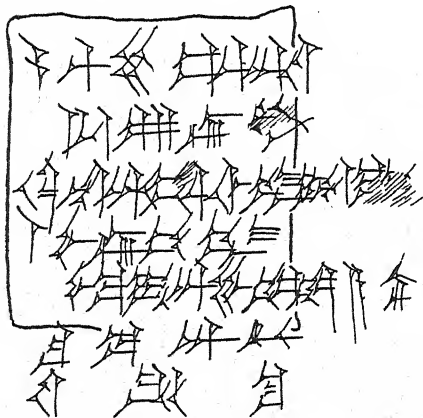
REVERSE



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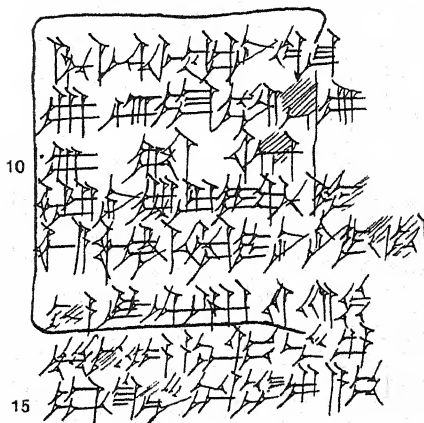
237

OBVERSE



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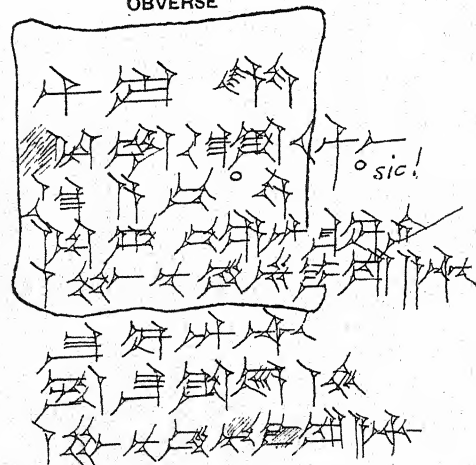
REVERSE



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15 𐎶𐎵 𐎶𐎵

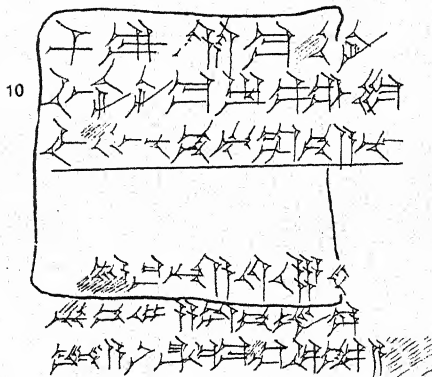
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OBVERSE



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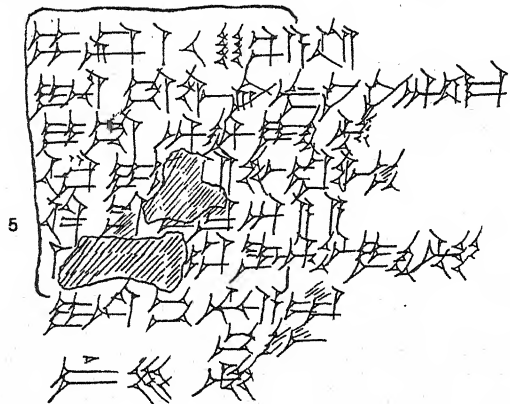
REVERSE



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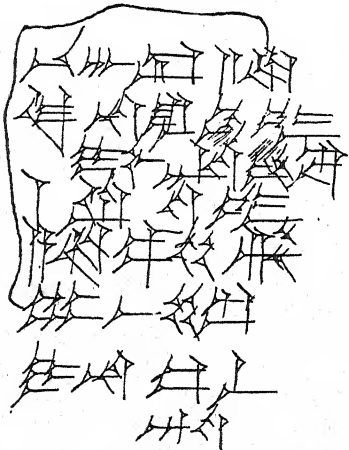
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OBVERSE



5

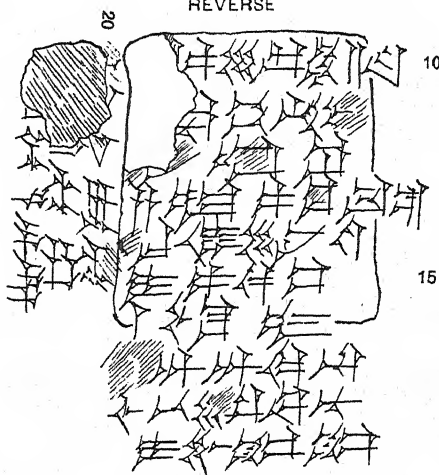
OBVERSE



240

TABLET

REVERSE

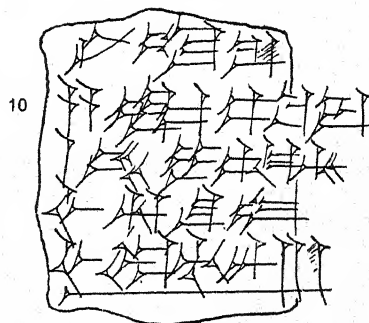


20

10

15

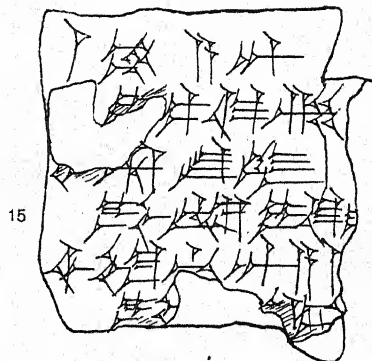
REVERSE



10

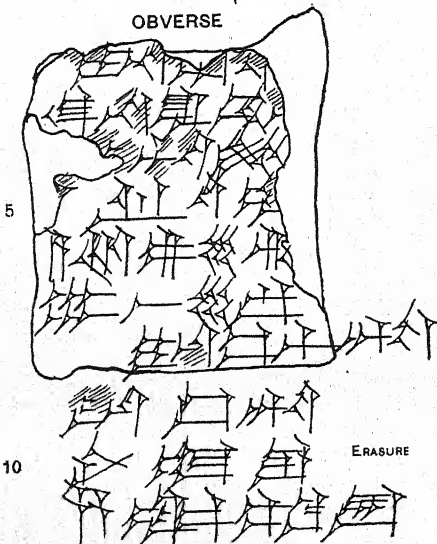
CASE

REVERSE



15

OBVERSE



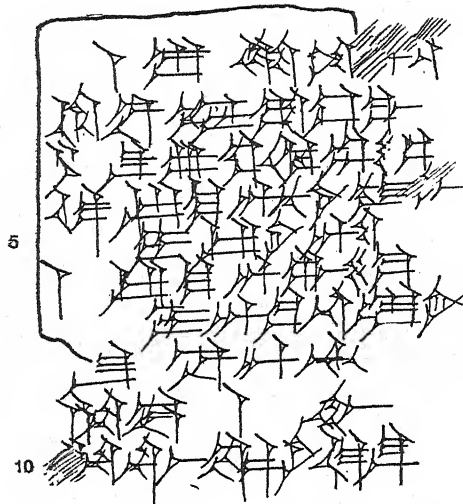
5

10

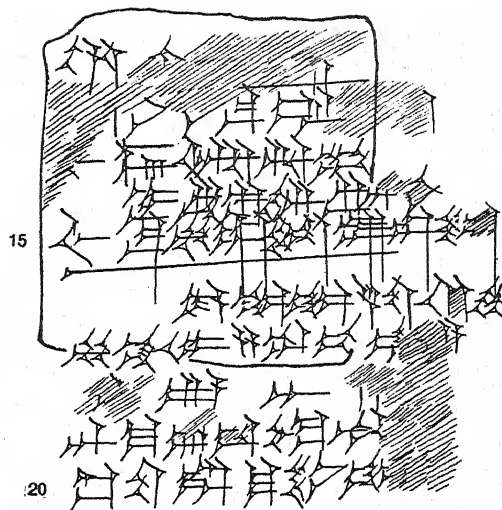
ERASURE

241

OBSERVE

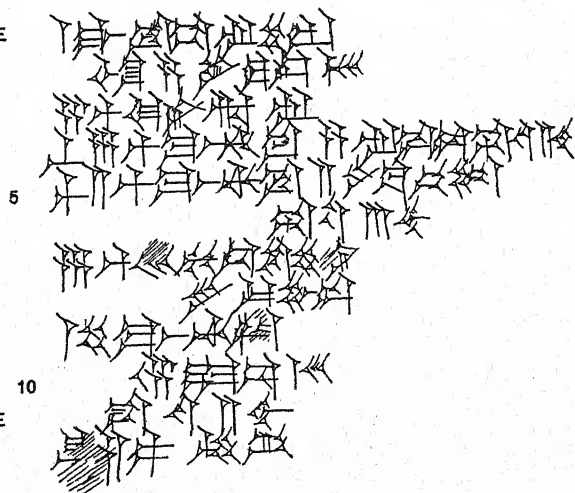


REVERSE



242

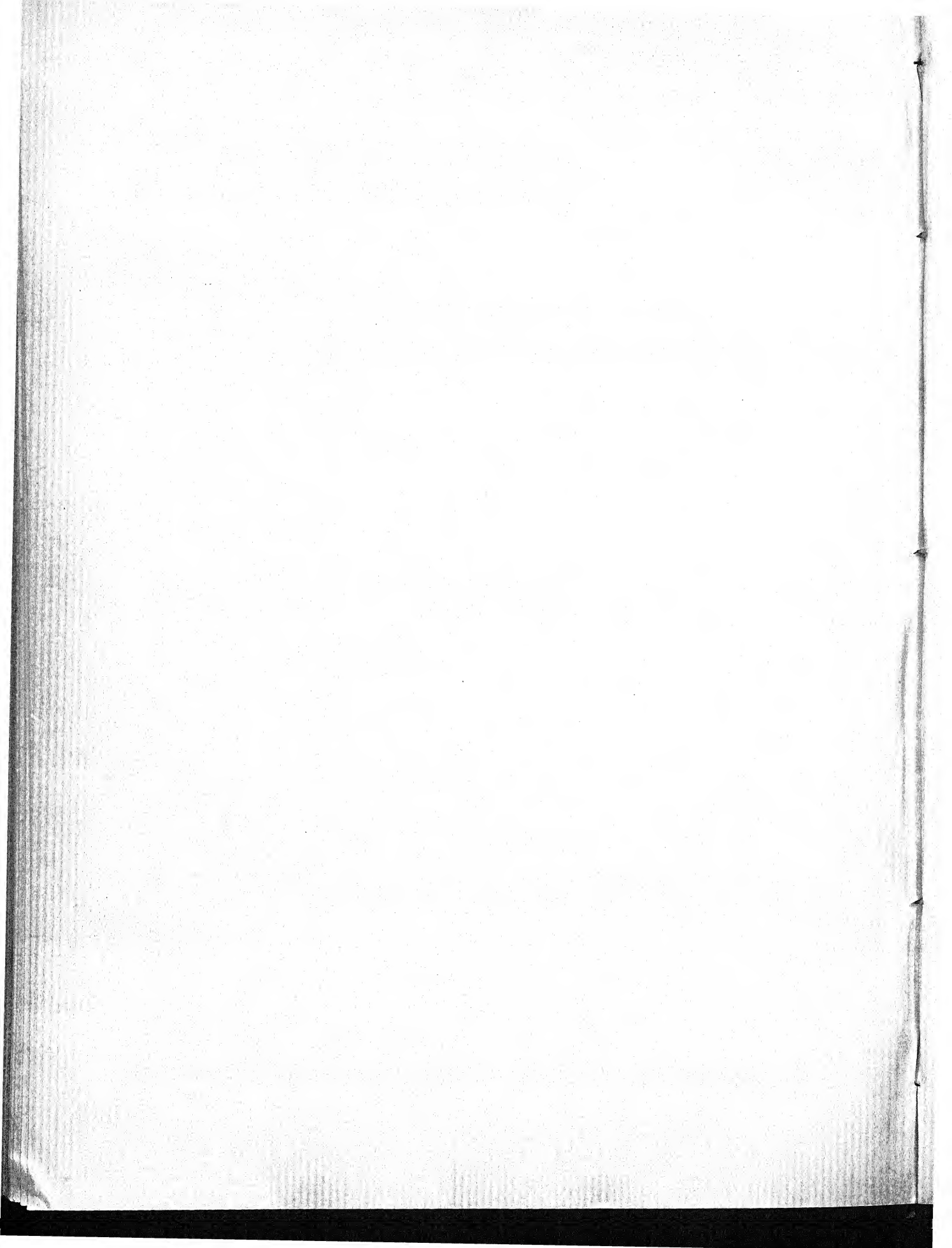
OBSERVE



Lo. E.

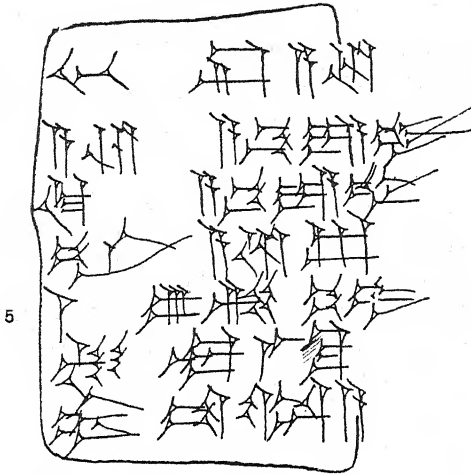
REVERSE



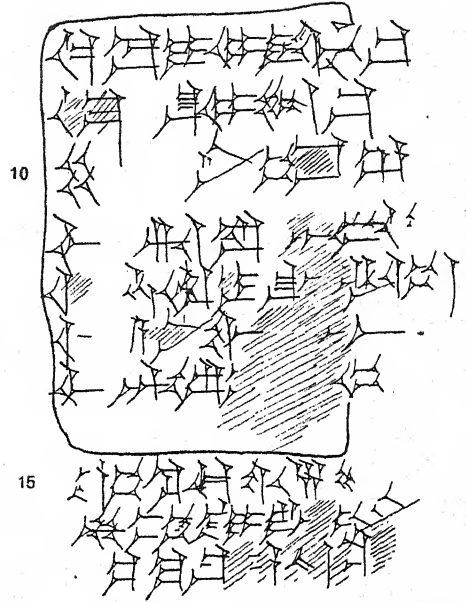


243

OBVERSE

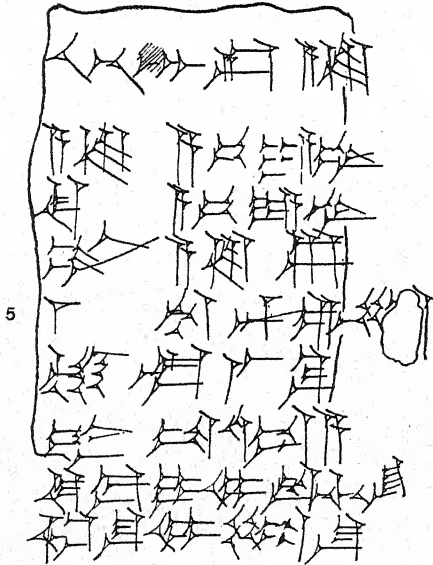


REVERSE

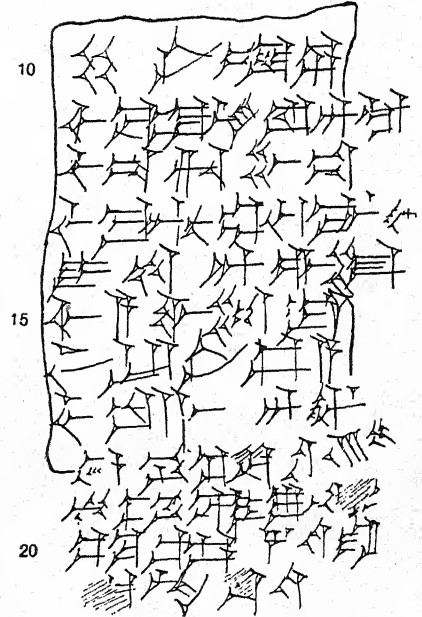


244

OBVERSE

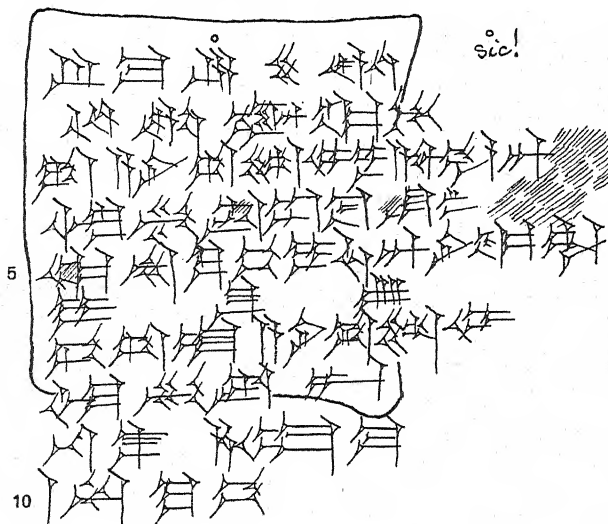


REVERSE



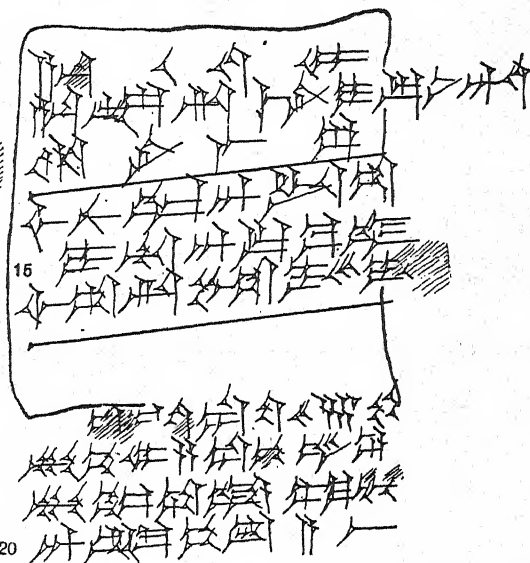
245

OBVERSE



sic!

REVERSE

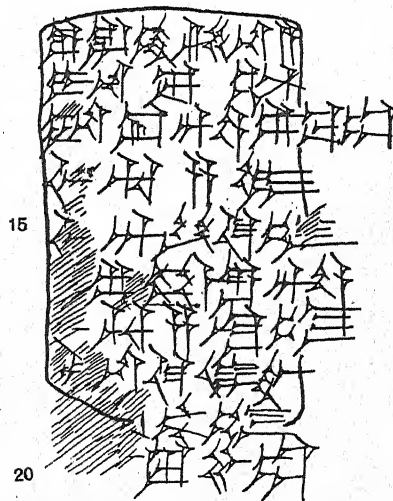


246

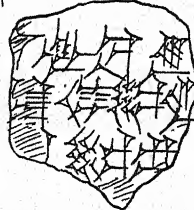
OBVERSE

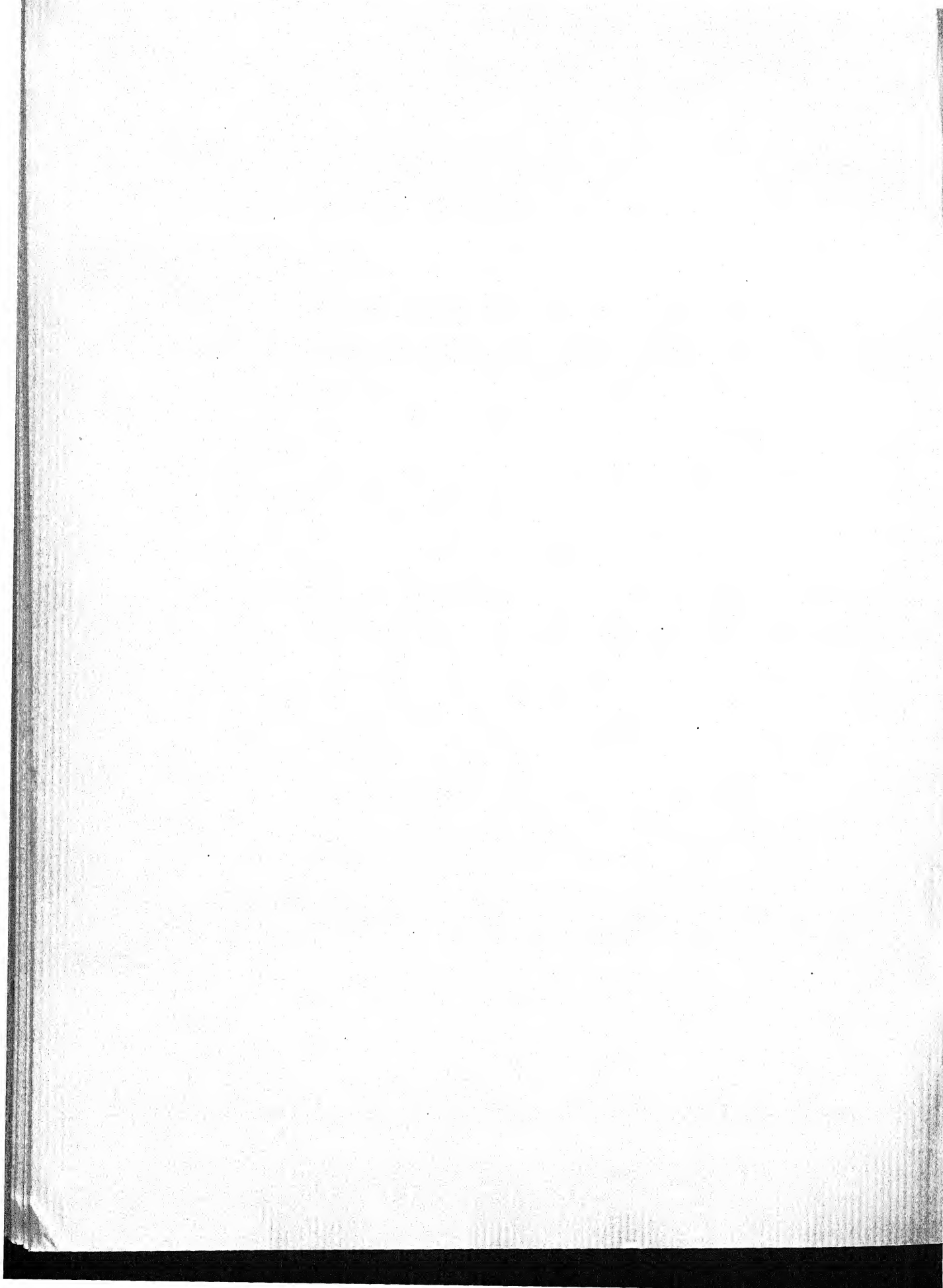


REVERSE

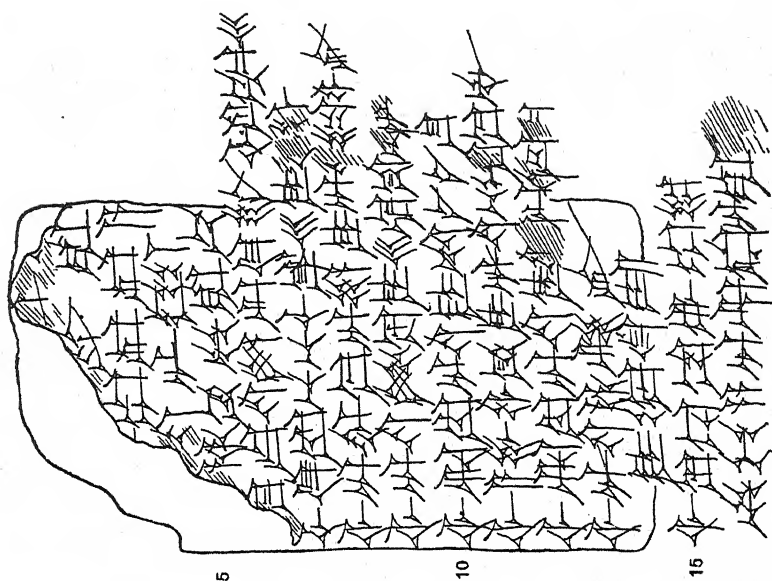


OBVERSE

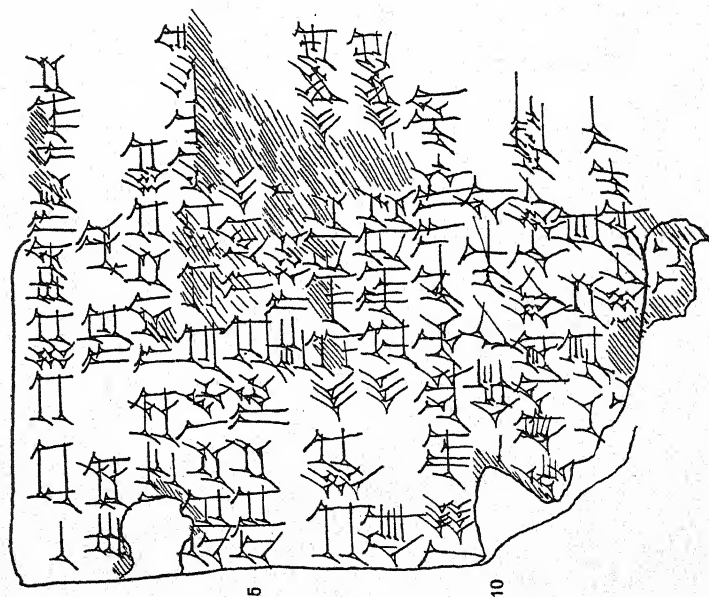




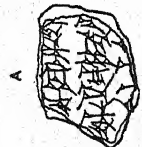
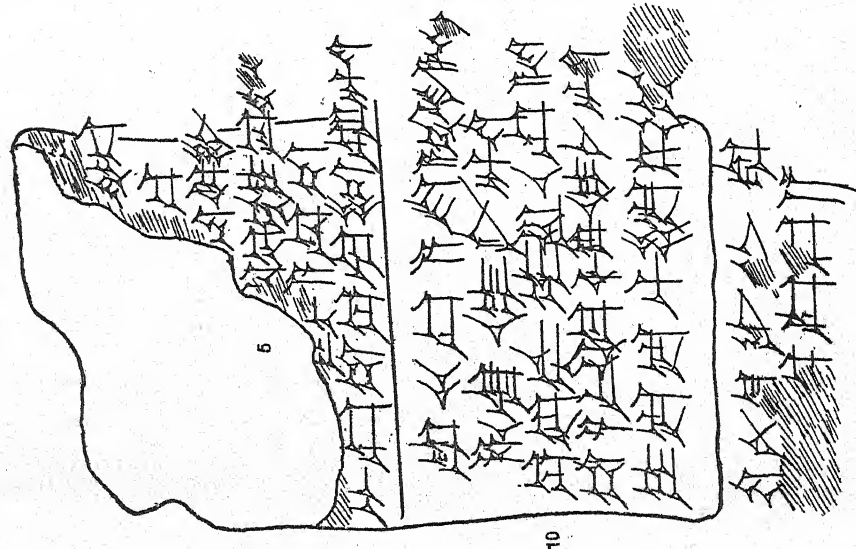
REVERSE



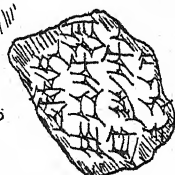
OBVERSE



OBVERSE



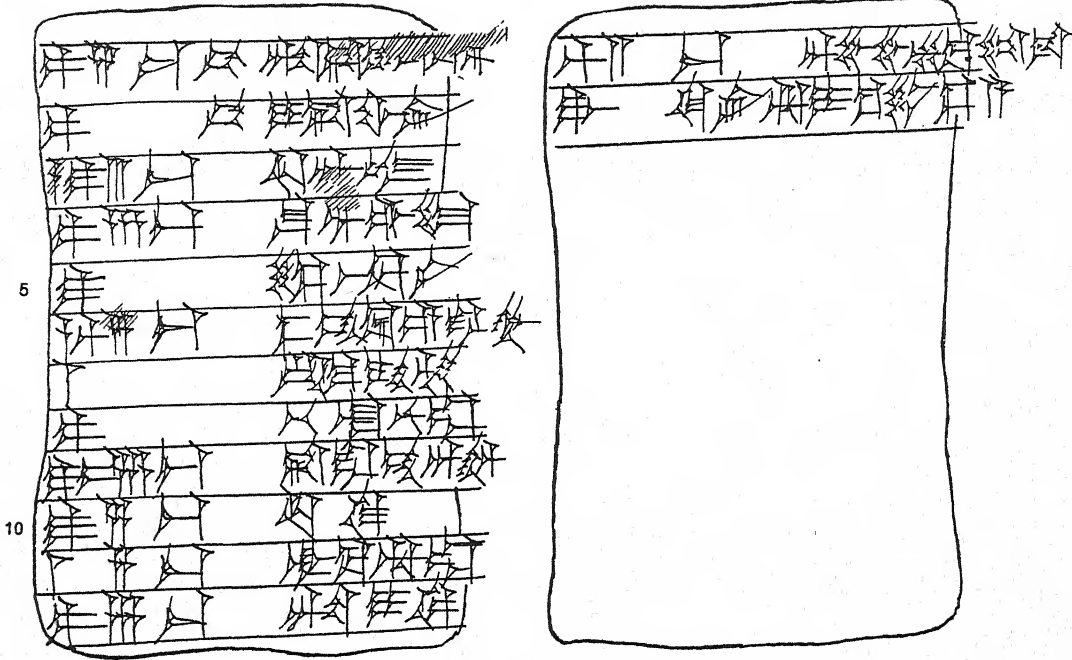
REVERSE



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OBVERSE

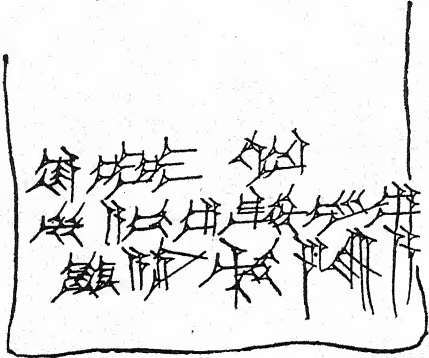
REVERSE



250

REVERSE

OBVERSE DESTROYED



REVERSE

[illegible]

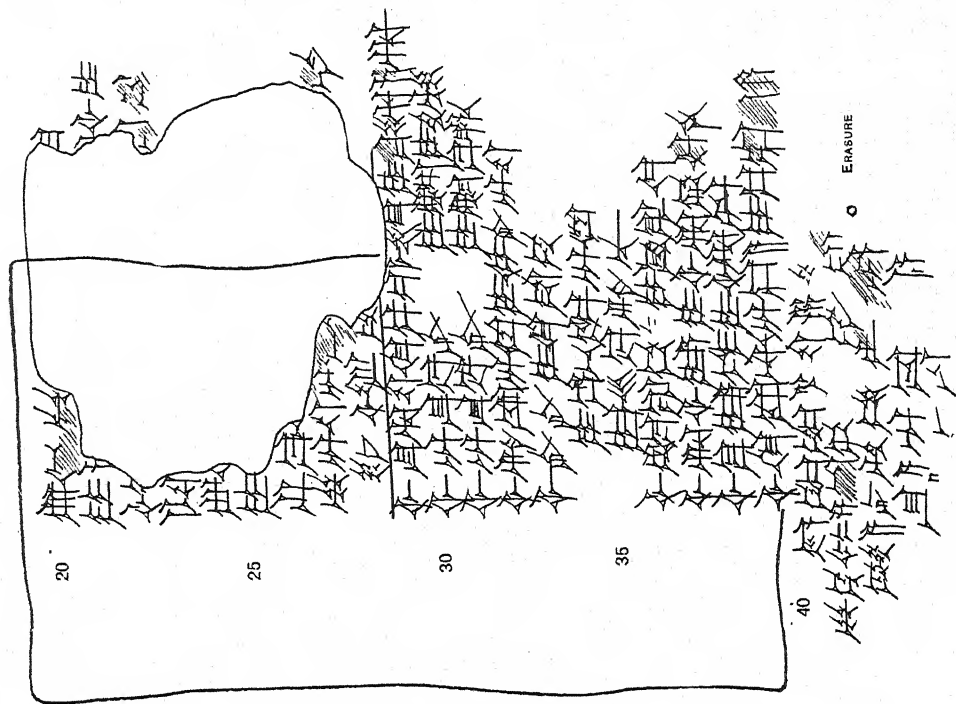
OBVERSE

[illegible]

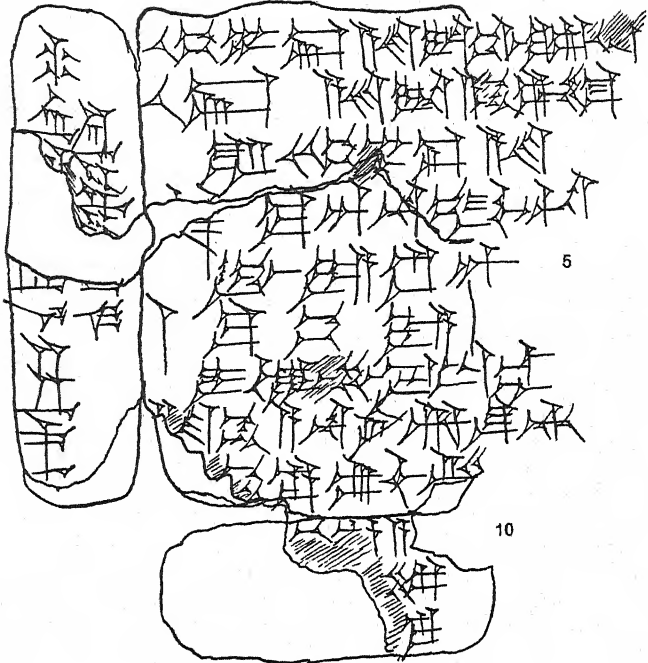
OBVERSE



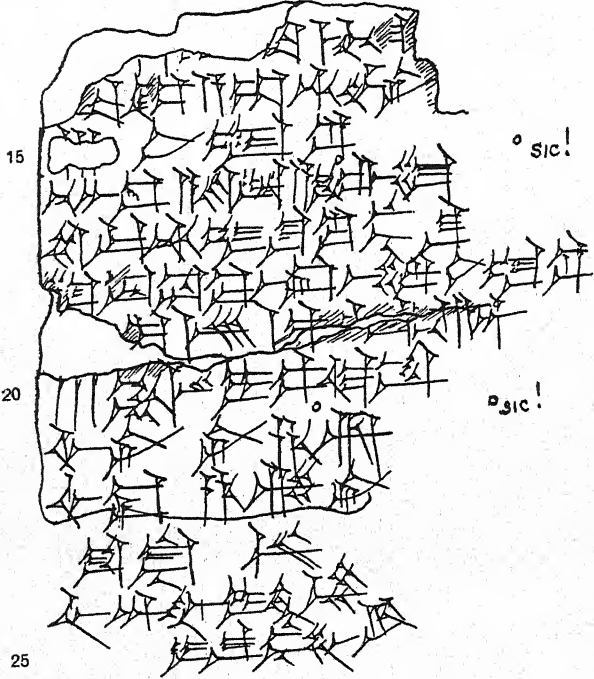
REVERSE



OBVERSE



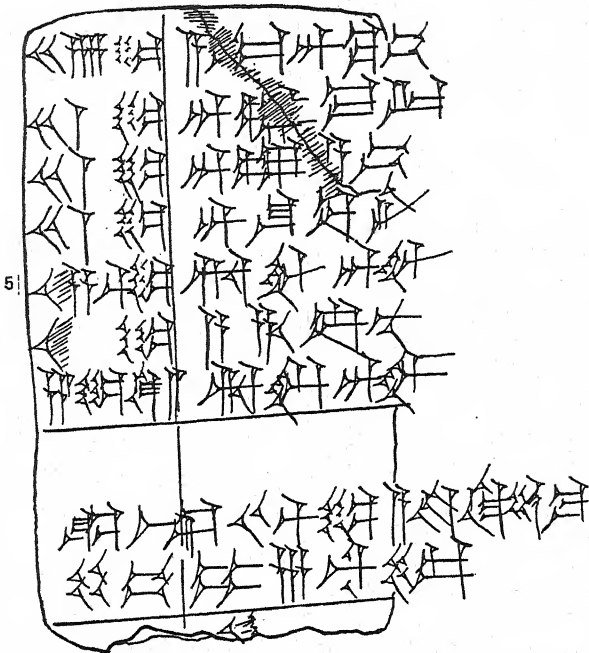
REVERSE



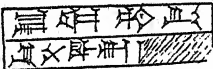
254

OBVERSE

REVERSE UNINSCRIBED

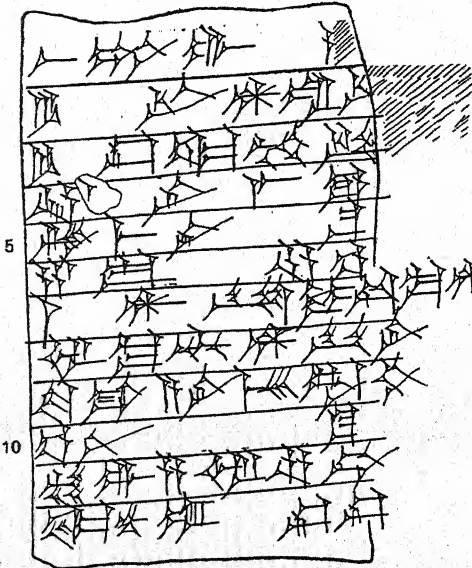


255

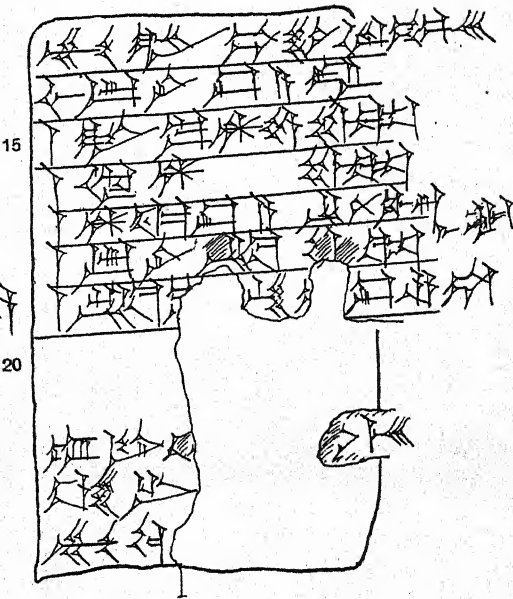


OBVERSE

REVERSE

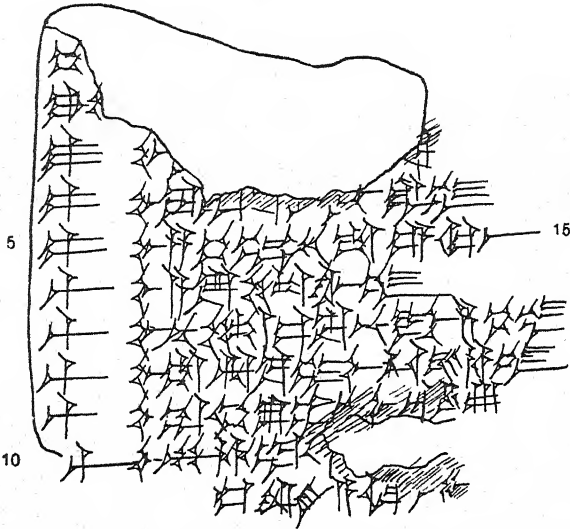


SEAL

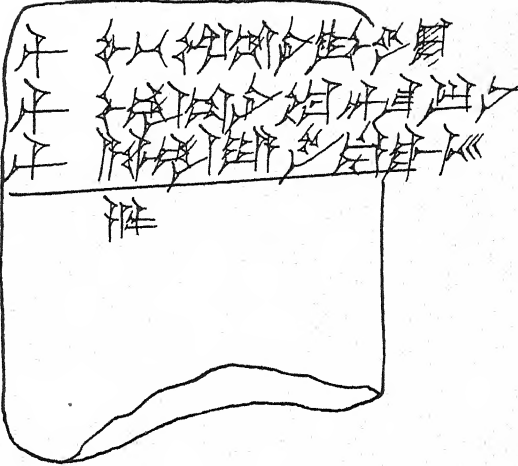


256

OBVERSE

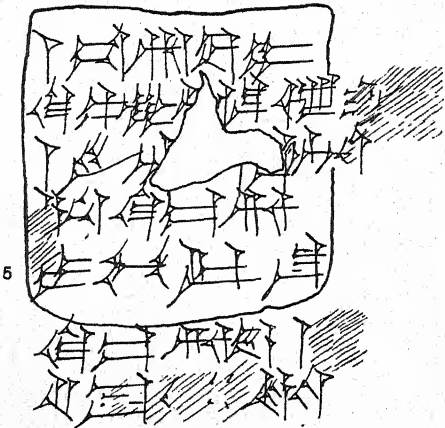


REVERSE

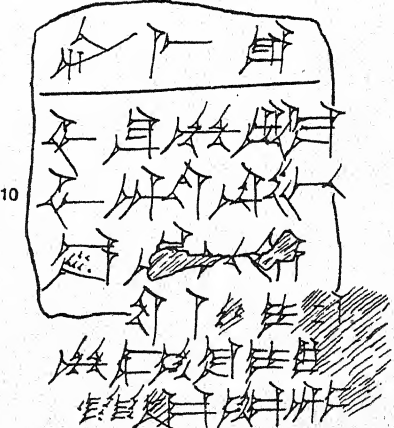


257

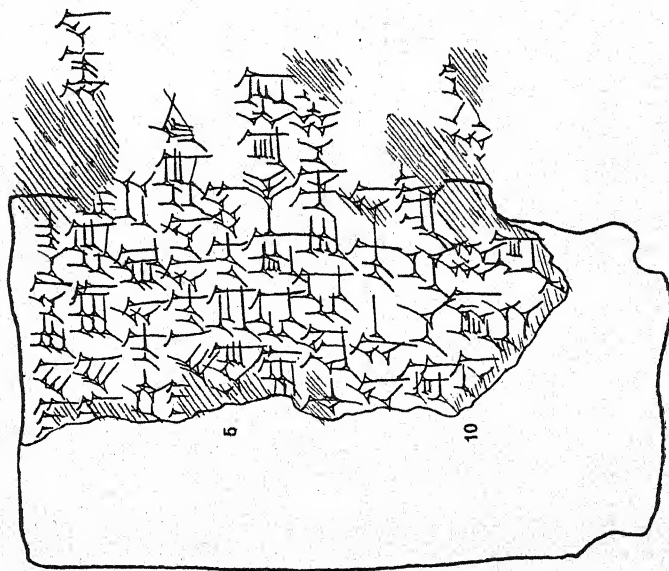
OBVERSE



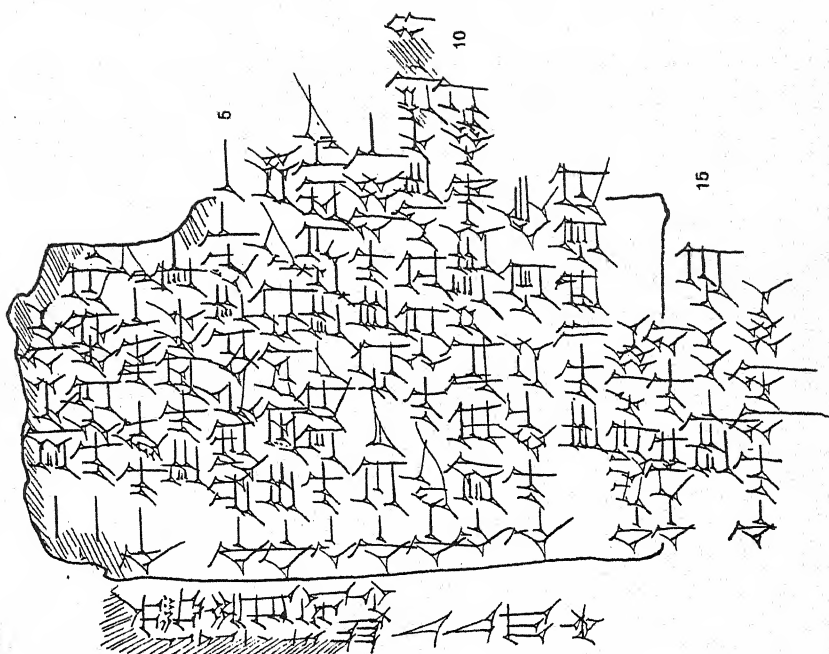
REVERSE



OBVERSE

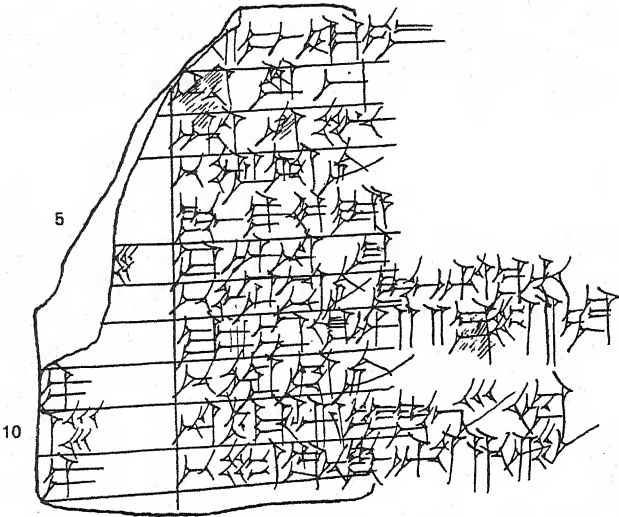


REVERSE

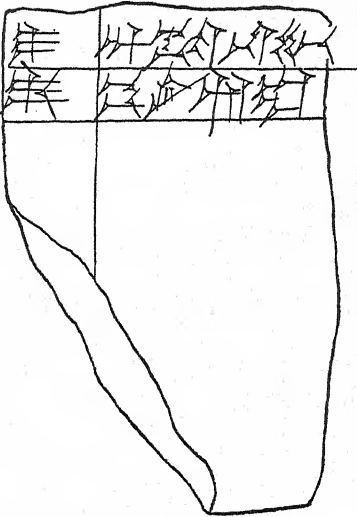


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OBVERSE

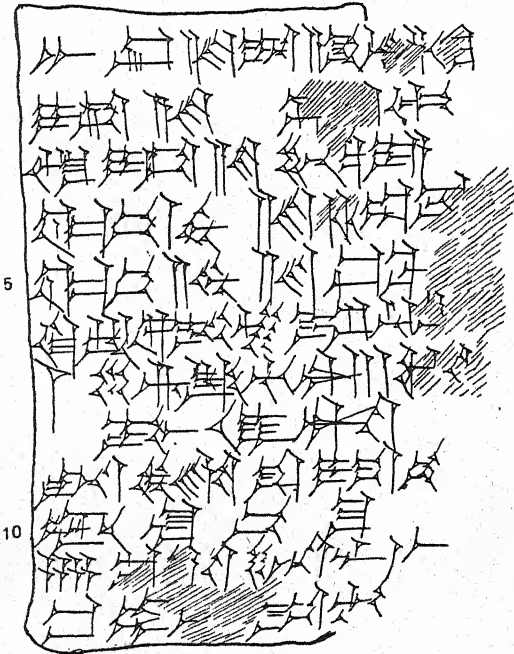


REVERSE



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OBVERSE

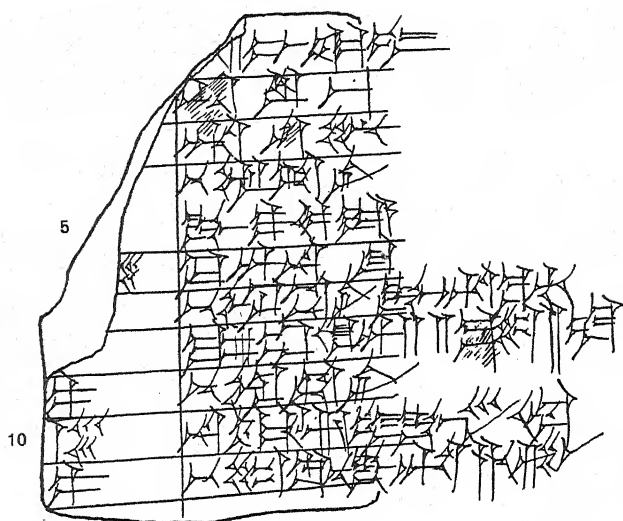


REVERSE

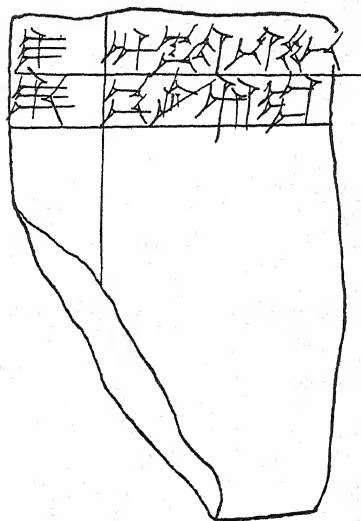


259

OBVERSE

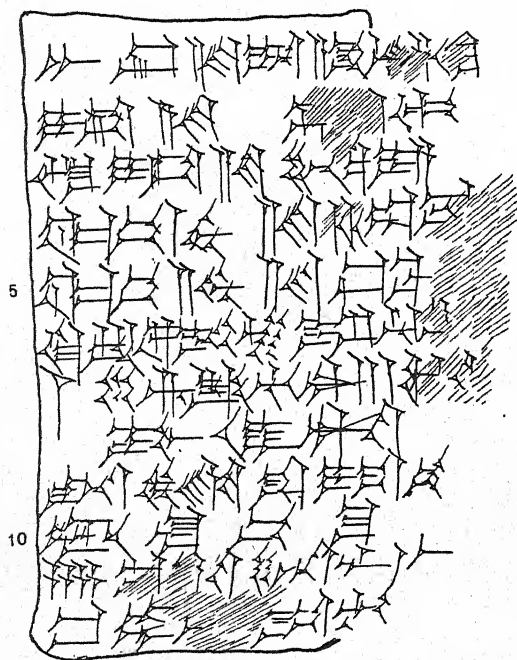


REVERSE

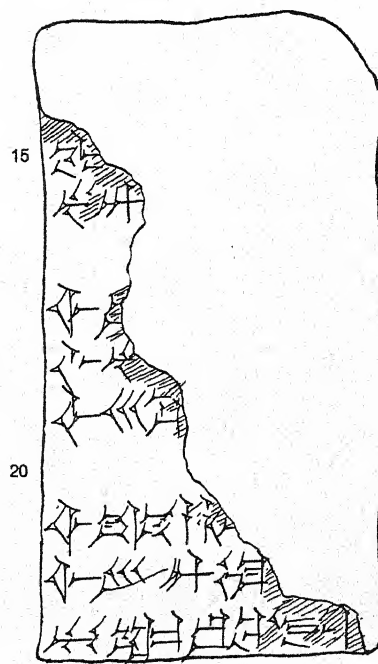


260

OBVERSE

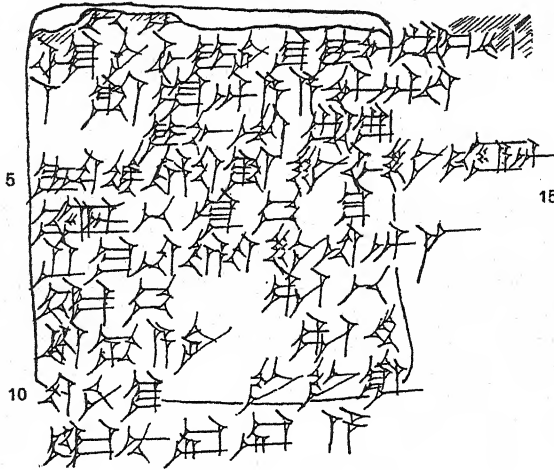


REVERSE

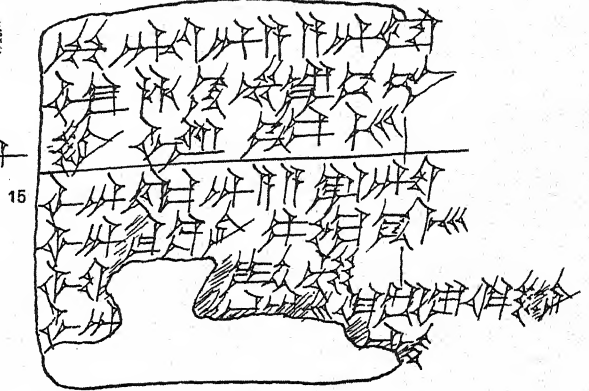


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OBVERSE

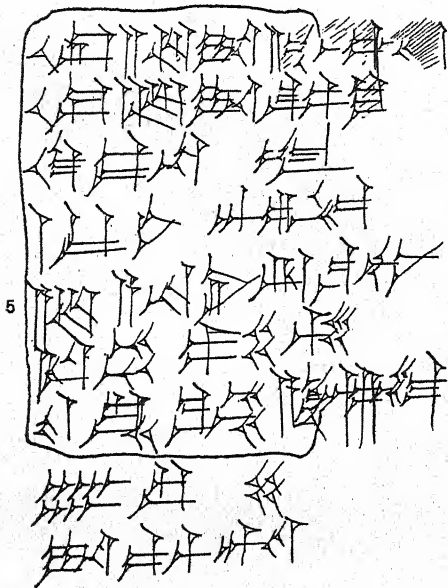


REVERSE

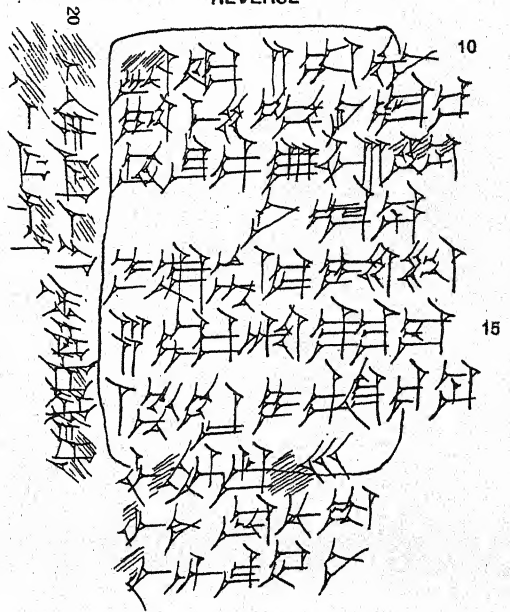


262

OBVERSE

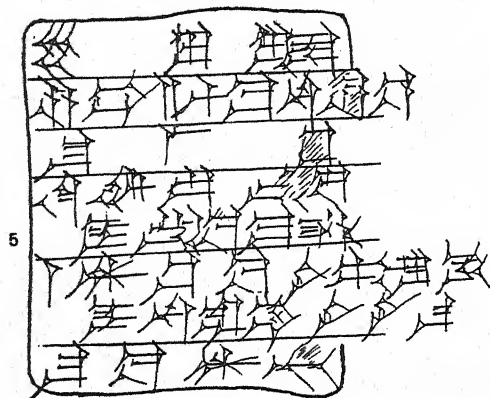


REVERSE

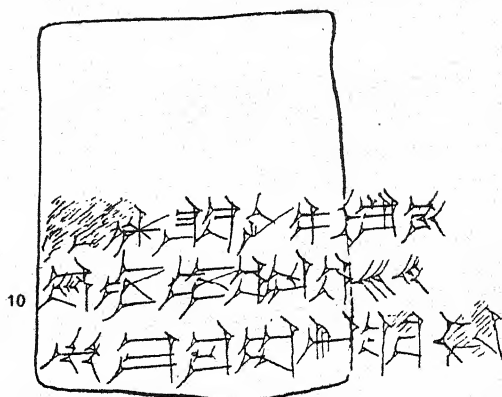


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OBVERSE



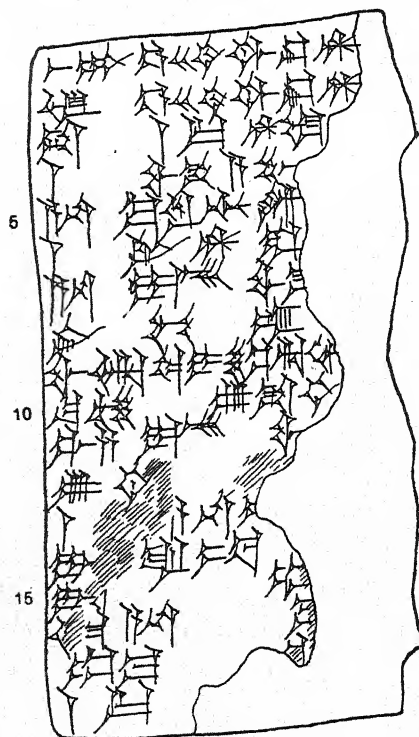
REVERSE



264

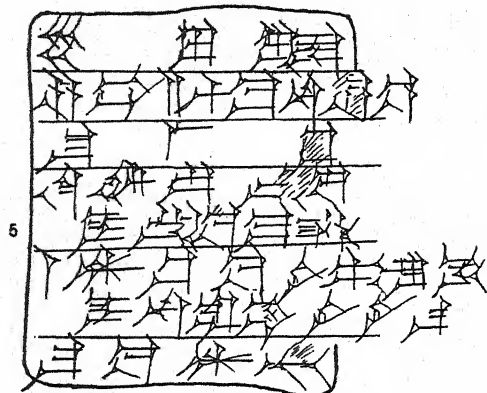
REVERSE

OBVERSE

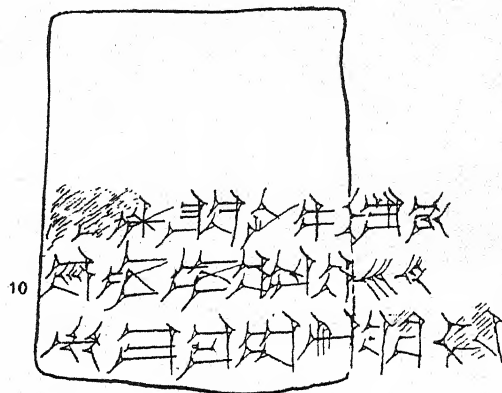


263

OBVERSE

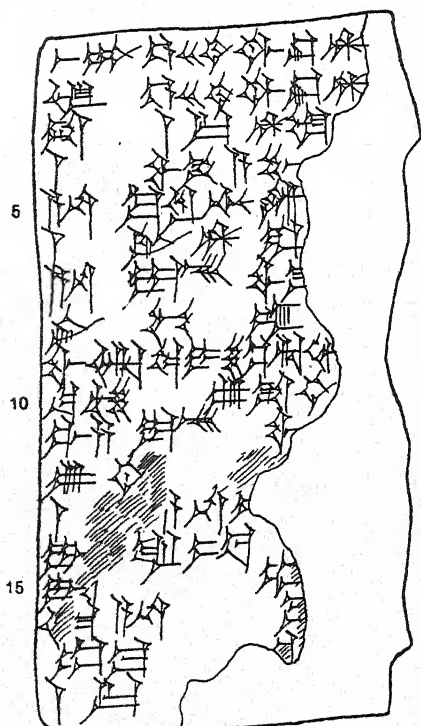


REVERSE



264

OBVERSE



REVERSE

